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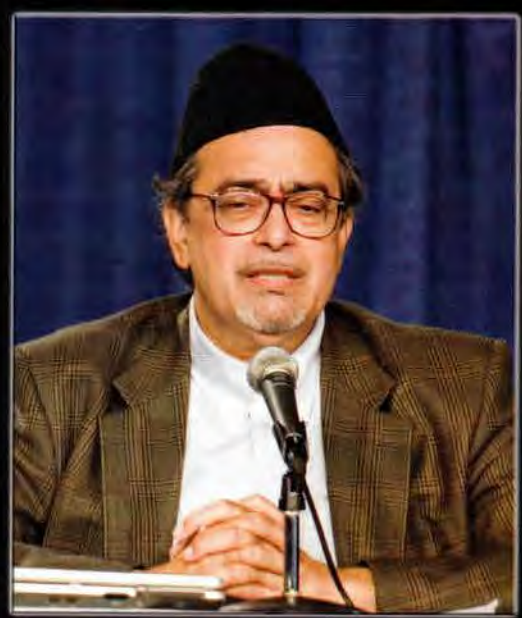
The Ahmadiyya Gazette USA

November-December 2007

Special Edition-2007 Jalsa Salana USA



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Ahmadiyya Gazette

OFFICIAL GAZETTE OF THE AHMADIYYA MOVEMENT IN ISLAM, USA

November — December 2007

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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Al-Qur'an

وَّذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ۝ وَمَا خَلَقْتُ الْجِنَّ
وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ۝ مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ
يُّطْعِمُوْنِ ۝ اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُوالْقُوَّةِ الْمَتِيْنُ ۝

And keep on exhorting; for, verily, exhortation benefits those who would believe. And I have not created the jinn and the men but that they may worship Me. I desire no sustenance from them, nor do I desire that they should feed Me. Surely, it is Allah *Himself* Who is the Great Sustainer, the Powerfull, the Strong (51:56-59)

Commentary:

The primary signification of the word 'Ibadah is to subject oneself to a rigorous spiritual discipline, working with all one's inherent powers and capacities to their fullest Scope, in perfect harmony with and in obedience to Divine commandments, so as to receive God's impress and thus to be able to assimilate and manifest in oneself His attributes. This is, as stated in the verse, the great and noble aim and object of man's creation and this is exactly what worship of God means. The external and internal endowments of human nature give us clearly to understand that of God-given faculties the highest is the one which awakens in man the urge to search after God and incites in him the noble desire completely to submit himself to His Will.

If the spiritual wayfarer pursues his course towards the noble object of his life steadfastly and with perseverance, he does no good to God, or to anybody else, but himself profits by it and attains the object of his quest.

Al-Hadith

عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هٰذَا مَا حَدَّثَنَا بِهٖ أَبُوْ هُرَيْرَةَ رَضِيَ اللّٰه عَنْهُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللّٰهُ عَزَّ وَجَلَّ كَذَّبَنِيْ عَبْدِيْ وَلَمْ يَكُنْ لَّهٗ ذٰلِكَ وَشَتَمَنِيْ وَلَمْ يَكُنْ لَّهٗ ذٰلِكَ تَكْذِيْبُهٗ إِيَّايَ اَنْ يَّقُوْلَ فَلَنْ يُّعِيْدَنَا كَمَا بَدَأَنَا وَاَمَّا شَتْمُهٗ إِيَّايَ يَقُوْلُ اِتَّخَذَ اللّٰهُ وَلَدًا وَأَنَا الصَّمَدُ الَّذِيْ لَمْ اَلِدْ وَلَمْ أُوْلَدْ وَلَمْ يَكُنْ لِّيْ كُفُوًا أَحَدٌ ـ

Hadhrat Hammam bin Munabbah[ra] states that this is what Hadhrat Abu Hurairah[ra] related to us from the Holy Prophet[saw], he said: "Allāh the Almighty says: 'My servant denies Me whereas he should not do so. He abuses Me whereas he has no right to do so. It is denying Me when someone says I cannot recreate as I created in the first place. It is abusing Me when someone says I have taken unto myself a son. I am Self-Sufficient and besought of all. I beget not, nor I am begotten and there is none like unto Me. '"

(Musnad Aḥmad, p 317/2)

عَنْ جَرِيْرِ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُ قَالَ كُنَّا جُلُوْسًا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ لاَ تُضَامُّوْنَ فِيْ رُؤْيَتِهٖ فَإِنِ اسْتَطَعْتُمْ اَنْ لاَّتُغْلَبُوْا عَلٰى صَلٰوةٍ قَبْلَ طُلُوْعِ الشَّمْسِ وَصَلٰوةٍ قَبْلَ غُرُوْبِهَا فَافْعَلُوْا ـ

بخاري كتاب التوحيد والرد على الجهمية و غيرهم باب قول الله وجوه يومئذ ناضرة إلى ربها ناظرة

Hadhrat Jarir bin 'Abdullah[ra] relates: "We were sitting with the Holy Prophet[saw] when he looked at the moon which was the 14th night's moon and said, 'You will surely behold your Lord as you are beholding this full moon without any perturbation. Therefore, if you can manage not to neglect the prayer before sunrise and the prayer before sunset, then do it.' "

(Bukhārī kitābuttauhīd warrad 'alal jahmiyyah bāb qaulallāh wajūh yauma'idhin

SAYINGS OF THE PROMISED MESSIAH[as]

Enduring Signs of the Truth of Islam

The Islam whose qualities we have set out is not something for proof of which we have to refer only to the past and to have to point only to the ruins of tombs. Islam is not a dead faith so that it may be said that all its blessings have been left behind and that there is nothing ahead. The principal quality of Islam is that its blessings always accompany it and that it does not speak only of the past but offers present blessings as well. The world is always in need of blessings and heavenly signs. It is not as if it needed them in the past and does not need them now.

A weak and helpless human being who is born like one who is blind is in need that he should know something of the heavenly kingdom and that he should see some signs of the existence and power of God in Whom he believes. The signs of a past age cannot suffice for a subsequent age, for hearing is not the same as seeing and by the passage of time past events become like stories. Every new century is like the beginning of a new world. Therefore, the God of Islam, Who is the True God, manifests new signs for each new world. At the beginning of each century, especially at the beginning of a century which has strayed far away from faith and integrity and is enveloped in many darknesses, He raises a substitute Prophet in the mirror of whose nature is exhibited the form of a Prophet. Such a one demonstrates to the world the excellences of the Prophet whose follower he is and convicts all opponents through the truth and the display of reality and the frustration of falsehood.

[Aeena Kamalat-e-Islam, Roohani Khaza'in Vol. 5, pp. 245-247]

The sign of a true religion is that through its teaching such righteous ones should continue to arise who should arrive at the stage of a *Muhaddas* to whom God Almighty should speak face to face. The foremost sign of the truth of Islam is that at all times it produces such righteous ones with whom God Almighty talks:

This alone is the test of a true, living and acceptable religion. We know that this light is to be found only in Islam and that the Christian faith is without such light.

[Hujjatul Islam, Roohani Khaza'in, Vol. 6, p. 43]

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A BRIEF SUMMARY OF THE FRIDAY SERMON

OF

HADHRAT KHALIFATUL MASIH V[aba]

DELIVERED ON AUGUST 31, 2007

On 31st August 2007, Hadhrat Khalifatul Masih V[aba] delivered the Friday Sermon at Mannhejm, Germany.

Hazoor[aba] said: The Jalsa Salana of Jama'at Ahmadiyya Germany begins today. One of the great favours of Allah that He has granted us through the Promised Messiah[as] is that He provides us the means for *our* spiritual and moral progress by enabling us to come together every year. We should spend these days with a resolve to practice higher morals, to fulfill our obligations to others, to strive to gain Allah's approbation, and to shun everything that is not worthy of us. The Promised Messiah[as] has said that the purpose of this Jalsa is reformation and each of us should keep this purpose in mind. We will only be able to fulfil the objective of our *Bai'at* to the Promised Messiah[as] if we progress in *Taqwa.* The Promised Messiah[as] says, "0 ye people, who consider yourselves members of my Jama'at! You will only be counted as such in heaven when you truly tread upon the path of righteousness."

Hazoor[aba] said: Those who have a relationship of true love with Allah, never forget Him for a moment. An Ahmadi should keep the remembrance of Allah foremost in his mind. And while his tongue is busy with the remembrance of Allah, his heart should be full of the desire to do everything that He has commanded and to shun everything that He has forbidden. It is to inculcate this spirit among us that the Promised Messiah[as] has instructed us to come to Jalsa Salana every year. These days are for praying and establishing a true relationship with Allah, and we need to pay special attention to His remembrance.

Hazoor[aba] said: Another objective of the Jalsa Salana set out by the Promised Messiah[as] is that to strengthen the ties of love between the members of the Jama'at. As we create new ties, we should strengthen our old ones, and try to remove any grievances that might have come between us. Thus will we abide by the Holy Prophet[saw] injunction that no believer should hurt a fellow believer

with either his tongue or his hand. The organizers and workers have a greater responsibility to practice higher morals and to show greater patience and forbearance. If the workers think of themselves as servants, and the participants consider the workers to be the Khalifah's representatives, then their mutual relationship will be harmonious and, under the supervision of the Khalifah, this will serve as a message of peace and harmony for the world.

The Promised Messiah[as] has said: "Become pure-hearted and cast aside egoistic rancor and fury. Become meek of heart and have sympathy for all mankind. And supplicate earnestly in your prayers." Hazoor[aba] said: "Remember that the face of Ahmadiyyat lies behind your face, Therefore, there should be no contradiction in your word and deed. Allah sees everything you do. Try, therefore, to humbly submit yourselves to Him and raise the standards of your worship. Remember, your allegiance to the Promised Messiah[as] will only benefit you if you always give precedence to your faith over the world. May Allah enable us to bring about a pure change in ourselves and may He accept all the Promised Messiah's[as] prayers and desires in our favour. May Allah grant us and our future generations the blessings and bounties which Allah has promised to the Promised Messiah[as] *Ameen."*

(Mansoor Ahmad Khan)
Acting Wakil A'la,
Tahrik-e-Jadid, Anjuman Alimadiyya Pakistan

****

HADITH

Hadhrat Jubair bin Mut'im[ra] relates that while he was walking with the Holy Prophet[saw] during the return from Hunain, some rustics caught hold of him and began asking him for a portion of the spoils. They pushed him under a tree and someone snatched away his cloak. The Holy Prophet[saw] came to a halt and said: "Restore my cloak to me; had I at my disposal camels equal to the number of the leaves of this thorny tree I would have distributed all of these among you and you would not have found me a miser or a liar or a coward."

(Bukhari kitabul jihad ma ka-nannabiyyu[saw] yu'til muwillafata qulubihim, Mishkat bab fi akhlaqhu wa shama ilahu ... alkh)

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EIDUL ADHA

EidulAdha marks the completion of the pilgrimage to Muslims from multifarious nations of the world on the tenth Islamic month *Zul Haj*. It is obligatory to bring the pilgrimage to a successful termination with the sacrifice of an animal. Like prayer and fasting, the performance of pilgrimage is a mode of worship seeking the spiritual, social and economic uplift of Muslims.

Pilgrimage accustoms a person to leave home and, for the sake of God, to undergo separation from friends and relatives. It also serves as a symbol of respect for the holy places of God frequented by the Holy Prophet of Islam[saw]. When visiting these sacred places the pilgrim experiences spiritual elation. The universal bond of Islamic brotherhood is also strengthened as pilgrims of worldwide nationalities gather together in a spirit of unity and harmony.

The pilgrim offers the sacrifice of an animal at the end of the pilgrimage which is also done by Muslims all over the world. This is done in remembrance of Abraham's readiness to sacrifice his son Ishmael (not Isaac as recorded in the Bible) who, in turn, resigned to being sacrificed under the belief that it was the Will of God. We read in the Holy Qur'an:

And when he was old enough to work with him, he said, '0 my dear son, I have seen in a dream that I offer thee in sacrifice. So consider what thou thinkest of it!' He replied, '0 my father. do as thou art commanded; thou wilt find me, if Allah please, of those who are patient.' And when they both submitted to the Will of God, and he laid him on the ground face down. We called to him '0 Abraham, 'Thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good.' (37:103-106)

The Holy Qur'an succinctly describes the significance of animal sacrifice: *Their flesh reaches not Allah,. nor does their blood,, but it is your righteousness that reaches Him.* (22:38)

The act of sacrifice is symbolic reminding the person who offers it that as the animal is inferior to him so he, also, is inferior to God and should, therefore, be ready to sacrifice himself and all his personal interests and inclinations for the sake of God when he is required to do so. The attainment of righteousness should be the goal of every Muslim. The Holy Qur'an states:

Verily the most honorable among you in the sight of Allah is the one who is most righteous among you. (49:40); Verily he truly prospers who purifies himself, and remembers the name of his Lord and offers prayers. (87:15); Those who do good and act righteously shall have a great reward. (4:173)

The act of sacrifice is in no way an atonement for the sins of the person making the sacrifice. Islam emphasizes that no creature or person can atone for the sins of anyone else and, therefore, rejects the Christian Doctrine of Atonement which declares that Jesus atoned for the sins of mankind by shedding his blood on the cross.

Eidul Adha is an occasion on which Muslims everywhere are encouraged to make every kind of sacrifice for the spiritual, moral, social and economic uplift of mankind and especially their own. If they make it a common cause and strive to manifest in themselves the attributes of God in accordance with the teachings and guidance of the Holy Qur'an and teachings of the Holy Prophet[saw] then, indeed, the message of *Eidul Adha* would have borne fruit.

59th JALSA SALANA, USA Held at Dulles Expo & Conference Center Chantilly, Virginia

(August 31 and September 1-2, 2007)

Report by: Habibullah S. Bajwa

Dr. Ahsanullah Zafar Sahib, Ameer Jama'at USA, appointed Wasim Haider Afsar Jalsa Salana, Shahid Saeed Malik Afsar Jasa Gah and Dr. Faheem Younus Qureshi Afsar *Khidmat-e-Khalq* well in advance. They set up teams of *Naib Afsran, Nazimeen* and *Muavineen* for the preparation of 59th Jalsa Salana and discharging the responsibilities of various *Nazamats*.

Jalsa Preparation

The designated area of Expo & Conference Center was covered from colorful painting, banners and flags for beautifying the landscape, reception, transportation, accommodation, security and *Langar Khana* areas.

Program

Under the direct supervision and guidance of respected Ameer Dr. Ahsanullah Zafar Sahib a program committee comprising of Dr. Zaheer Bajwa, Maulana Azhar Haneef and Mirza Naseer Ehsan Ahmad deliberated and chalked out a program for the Jalsa. The topics and speakers were carefully selected and approved. Respected Ameer Sahib approved a separate program exclusively for Lajna Jalsa Proceedings on Saturday September 1, 2007.

A beautiful brochure containing the Jalsa program with photos of speakers, introduction of Ahmadiyya Muslim Community, the claim of the Promised Messiah[as] with his photo, a note of Hadhrat Khalifatul Masih V[aba] with his photo and contact names and phone numbers were printed.

Registration

All members of the Jama'at were required to register on line for Jalsa using Internet. Identity Cards with a barcode and magnetic strip with appropriate information was set up to be scanned at Jalsa Salana. It helped with the security check. A total of 5397 members registered and attended Jalsa Salana. Registration booths were set up on both men and ladies sides.

Jalsa Gah

This year again Jalsa arrangements were made at Dulles Expo & Conference Center Virginia, situated 40 miles from Baitur Rahman in Maryland. The building is conveniently located within 15 minutes driving distance from the International Dulles Airport. Hotels required for accommodating guests are at convenience location from the Jalsa Gah. The Jalsa facility, with its prime location and central air conditioning, offers two big halls and a few small conference rooms. The venue for the main Jalsa Gah, both for men and women, was in

the bigger halls situated a walking distance apart. Arrangements for direct TV transmission of Jalsa proceedings for the combined session were in place via MTA.

Physical Arrangements

The physical arrangements for Jalsa Gah started a couple of days earlier. In both men and women *Jalsa Gah* tall colored curtains were set up. Various offices, stalls and *Langar Khana* were built for smooth running of the Jalsa event. For the convenience of guests and participants of Jalsa, offices for Registration, Information, Accommodation, Reception, Media & Press and *Hazri Nigrani* were facing the entrance. The desks for Transportation and Humanity First were on right hand side and desks of Science Fair and Blood Drive were on left hand side of the main entrance. Stalls and offices for Exhibition, Books, Tea and *Langar Khana, Rishta Nata,* Majlis Khuddamul Ahmadiyya, Mosque Fund, First Aid/ Homeopathy were located towards South of the main Jalsa Gah.

MTA set up its studio and equipments at the back of the stage. The stage was beautifully decorated with vases of flowers. The background screen exhibited the attributes of Allah written in Arabic and five colored stars, a symbolic representation of *Khilafat-e-Ahmadiyya.*

Respected Ameer Sahib's Visit to Jalsa Gah

On August 30, 2007 afternoon, respected Ameer Sahib visited Jalsa Gah to examine the final preparation and to meet the volunteers. His visit not only motivated the workers but it also offered them an opportunity to converse directly with him on pertinent matters and seek his guidance, as well as shake hand with him. The Ameer Sahib in his address to workers emphasized on the importance of our Jalsa Salana and quoted the first Jalsa Salana held at the time of the Promised Messiah[as]. He advised volunteers to do their best in serving the guests of the Promised Messiah[as] and continue praying for the success of Jalsa Salana..

Accommodation

This year many guests had direct contact with their hosts and stayed with them. According to the report of *Nizamat* Accommodation 400 rooms in 4 Hotels closed to the Jasa Site were reserved and 1300 guests were accommodated. Through the efforts of *Nizamat* Accommodation Housing only 20 guests were stayed with Ahmadi host families.

Book Stall

The bookstall was situated adjacent to the dining area. Stalls for The Muslim Sunrise, CDs and learning Qur'an by Easy Recite Arabic Method set up by Easy Recite Arabic Academy Canada were also in the main Book Stall area. Maulana Ziaul Haq Kausar, Khawas Ahmad Bhatti and Mirza Abdul Ghaffar with their team set up the bookstall and made necessary arrangements.

Exhibition

The theme of this year's exhibition was *The Blessings of Khilafat.*

Displays covered the foundation and the origins of Khilafat in Islam and Ahmadiyyat, the timeline of *Khilafat-e-Ahmadiyyat*, brief history of *Khilafat-e-Ahmadiyyat* and the major contributions in each period of Khilafat with special emphasis on the biographies, writings, lectures, speeches and sermons of each Khalifatul Masih. To mention but a few:

Commentaries and Translations of the Holy Qur'an into different languages, books on Islam and Ahmadiyyat, history of Ahmadiyyat, spiritual and moral training, the administrative system of the Jama'at, religion and the sciences. All new publications were featured. Each display was composed of historic photos with appropriate captions, succinctly summarized admonishments of each Khalifatul Masih and glimpses of the performance of the Jama'at and memorable events of their respective periods of Khilafat.

All these images were put together in 80 new artistically arranged exhibits. DVDs were displayed on four high end front projection systems on the following themes: The history of Ahmadiyyat from Qadian to Rabwah to its global spread featuring landmark events such as the Silver Jubilee, Centennial Celebrations, Missionaries, recent coverage of American members, *tabligh, tarbiyyat* and important gatherings. Dignitaries as well as our own members enjoyed the exhibition. Many videos were made and photos taken. The exhibition served as the first step towards preparing the National Exhibition for the Centennial Celebrations of *Khilafat-e-Ahmadiyyat.*

Special Events and Professional Meetings

During Jalsa Salana all auxiliaries of Jama'at held their meetings. Ahmadiyya Medical Association, Lawyer Association, Scientists Association and Engineers and Architecture Association held their professional meetings to discuss their achievements and future planning.

Flag Hoisting Ceremony

Following the tradition of Jama'at Ahmadiyya Dr. Ahsanullah Zafar Ameer Jama'at Ahmadiyya USA led the Flag Hoisting ceremony before *Jumu'ah* and *Asr* prayers.

Jumu'ah and *Asr* Prayers

The lunch was served after *Jumu'ah* and *Asr* Prayers. Maulana Daud Hanif Sahib, Missionary-in-charge and Na'ib Ameer delivered Friday sermon. In his sermon he emphasized on the significance of Jumu'ah and its direct link with the time of the Promised Messiah[as] and *Khilafat-e-Ahmadiyya.* He mentioned the fulfillment of the prophecy of the Holy Prophet[saw] about the advent of the Promised Messiah[as] in the latter days.

Tahajjud and *Salat* Arrangements

During Jalsa Salana *Salatul Tahajjud* and daily prayer were offered at Jalsa Gah. On Saturday and Sunday Qari Nawab Ahmad from Qadian led the congregational *Salatul Tahajjud* and *Fajar* prayer. The attendance at *Tahajjud* and *Fajr* time was around 300 (men and women) on both days. After *Fajr* prayer short *Darsul Qur'an* and *Darsul Hadith* was given. On Saturday Maulana Yahya Luqman gave a talk on *Darsul Qur'an* and on Sunday Maulana Zafar Sarwar delivered *Darsul Hadith.*

Opening Session (Friday afternoon-August 31, 2007)

The session was resided over by Dr. Ahsanullah Zafar, Ameer, Jama'at Ahmadiyya USA. The session started with recitation from the Holy Qur'an rendered by Hafiz Samiullah Chaudhry Sahib followed by its English translation by Bilal Abdus Salam Sahib. Kaleem Bhatti Sahib recited the poem of the Promised Messiah[as]. The English translation of the poem was read out by Yousuf Latif

Sahib in a poetic style with melodious voice.

Inaugural Address

Respected Ameer Sahib in his inaugural address recited a Qur'anic verse from *Surah Al-Nur* (24:56) mentioning establishment of Khilafat among the believers. He explained in details the meanings of Khilafat and elaborated in clear words the difference of *Khalifatullah* (representative of Allah) and *Khalifatur Rasool* (representative of His Prophet). He told that Khilafat is a second manifestation of the Prophet-hood. Expressing the spiritual aspects of Khilafat he mentioned three salient features bonding the link of Khilafat with believers. These are Righteousness, Chastity and Trust. With Qur'anic verses he elaborated his point of view.

The Message of *Al-Wasiyyat*- Khilafat is the Inheritance of the Righteous

Maulana Shamshad Ahmad Nasir was the first speaker after inaugural speech. Speaking on the subject he mentioned that spiritual success needs two important aspects to be followed-the Righteous Leadership and Obedience. He said that the Promised Messiah[as] wrote the booklet *Al-Wasiyyat* (the Will) in 1905 and clearly elaborated that the establishment of Khilafat would be a second manifestation of the Prophethood. Elaborating the subject he said that as righteousness arises from heart, all members of the Jama'at must adopt righteousness that was the main purpose of the Promised Messiah mentioned in his booklet, "the Will" and remain obedient to the system of Khilafat. The obedience of the system of Jama'at is the obedience of Khilafat. A direct link of every member of the Jama'at with the Khalifatul Masih would be a great source of blessings. He added that inculcating a spirit of sacrifice, obedience and righteousness would safeguard Khilafat.

Laying the Foundation of Kilafat-the Life of Hadhrat Maulvi Hakim Nooruddin[ra]

Maulana Azhar Haneef after briefly expressing the Foundation of Khilafat in Ahmadiyyat highlighted the salient biographic features of Hadhrat Maulvi Hakim Nooruddin[ra], the Khalifatul Masih I. He quoted a saying of Shakespeare about greatness. He proved with examples from the life history of Hadhrat Maulvi Hakim Nooruddin[ra] that he born with greatness, achieved greatness throughout his life and always responded with greatness.

From his father side the family tree reaches back to Hadhrat Umar Farooq[ra] and from his mother side the family is descendant of Hadhrat Ali[ra]. He had a great gift of the Holy Qur'an. He was *Hafize Qur'an.* His father and his ten generations were *Hafize Qur'an.* He had a great love for the Holy Qur'an, devotion for prayers a true lover for the Holy Prophet[saw] and the Promised Messiah[as]. The Khalifatul Masih I[ra] had a living faith in Allah. He quoted a saying of the Promised Messiah[as] about the righteousness of Hadhrat Maulvi Hakim Nooruddin[ra], who wished that every member of his Jama'at should become like Nooruddin[ra]. He further quoted references and added that many well-known and reputed scholars were convinced by the greatness and spirituality of Hadhrat Maulvi Hakim Nooruddin[ra].

Concluding Remarks

The first session concluded with Respected

Ameer Sahib's remarks. He thanked the speakers and audience and reminded to engage themselves in remembrance of Allah especially during the blessed days of Jalsa Salana. He requested them to pray for all members of USA Jama'at. He reminded them to be obedient to Khalifatul Masih as only obedience and submission is the key of our success. He led the audience in *Dua*. After *Dua* Ameer Sahib announced that Jama'at USA is in the process of buying a spacious lot for our Annual Jalsa Salana but there are some hurdles in our way. He requested members to continue praying for our success. He invited information and suggestions to enhance a campaign for PR in this regard.

Saturday, September 1, 2007-Morning Session

The session was presided by Maulana Daud Ahmad Hanif, Missionary in Charge & Naib Ameer Jama'at USA. Recitation of the Holy Qura'n was done by Zainul Abideen Sahib and the English translation was read out by Jalaluddin Latif Sahib. Bilal Raja Sahib recited a poem of the Promised Messiah[as] and its English translation was read by Ahmad Nooruddin.

"Ahmadiyya Literature-Knowledge to Protect and Perfect our Faith".

Dr. Khalil Malik was the first speaker of the session. He recited verse No.1-4 of *Sura Al-Jumu'ah* and explained that the second coming of the Holy Prophet[saw] is spiritual in the form of the Promised Messiah. He quoted the saying of the Holy Prophet[saw] that Faith and Righteousness would disappear from the earth and the Promised Messiah[as] would bring it back. The Promised Messiah[as] proclaimed that he had been sent to establish Faith and develop Righteousness. At that time deterioration in Faith was common both in religious and the secular world. The speaker explaining the words Ahmadiyya Literature said that in a broad sense it means the writings of the Promised Messiah[as] and extracts by his Khalifahs and followers. This literature is the best source of knowledge and for the righteousness and enhancing *tabligh* activity. He quoted the references of well-known scholars who appreciated the marvelous writings of the Promised Messiah[as]. In his concluding words he urged the members to study the books of the Promised Messiah[as] and have full understanding. The speaker concluded by saying that only after fully understanding the writings of the Promised Messiah[as] we can introduce it to the next generation through our children.

"Coming of Age in America-The Benefits of Following the Messenger[as]"

Hamza Ilyas Sahib was the second speaker. He recited the verse No. 22 of *Surah Al-Ahzab*. It states that the Holy Prophet[saw] is the excellent model to be followed. Through his spirituality and practical life the Holy Prophet[saw] revolutionized the lives of his companions. The companions followed him and through his guidance believed Allah from the core of their hearts. They achieved the pleasure of Allah and became shining stars. The Promised Messiah[as] asked the members of his Jama'at that for achieving the Will and Pleasure of Allah, they should give preference to their Faith over worldly objects. The Holy Prophet[saw] in his last sermon instructed to follow the Holy Qura'n and his Practice (*Sunnah*). In his concluding words the speaker said that the life of the Holy Prophet[saw] is forever as a spiritual life that

he lived and is living forever. The speaker also expressed his personal experience and feelings during a recent meeting with Khalifatul Masih V[aba] at Jalsa Salana 2007 UK.

The "Straight Path" to a Successful Marriage-Essential Teachings for Men

Dr. Irfan Ahmad Alladin Sahib was the third speaker. He started his speech with the recitation of verse 2 of *Surah Al-Nisa* which is also recited at the time of announcing *Nikah*. The main theme of this verse is to develop *Taqwa*, the fear of Allah. He quoted that the ideal life of the Holy Prophet[saw] was not only a role model but he was also an excellent teacher. Through his practice he provided essential teachings for the needs of human being. For the marriage life his wonderful treatment of his wives is exemplary and has no parable. In the last sermon the Holy Prophet[saw] advised Muslims to treat their wives nicely.

The speaker said that normally people claim for the rights of husband and wife but forget about their responsibilities. Mutual understanding and taking care of each other helps in a successful marriage. The speaker referred that Hadhrat Amman Jan, Nusrat Jehan Begum[ra], who through her example and sayings provided a good source for a house wife and her attitude towards husband. He added that children are also a source of love for a couple and for a successful life. In concluding words the speaker said that for a successful life, prayer for children and family is essential.

Concluding Remarks

The session concluded with brief remarks of the Na'ib Ameer Sahib. He said that it was the mission of the Promised Messiah[ra] to bring mankind towards Allah. The Na'ib Ameer Sahib said that the speeches of Jalsa Salana provide a source to peep into the knowledge given by the Promised Messiah[as]. The whole life of the Promised Messiah[as] revolved around the Holy Qura'n. He warned the members of his Jama'at that if they do not read his books at least three times they have arrogant hearts. He quoted the references of religious scholars indicating the importance of Promised Messiah's[as] writings. References from *Isharate Faridee* and of a famous writer Mirza Hairat Delhvi were also quoted. Maulana Daud Hanif Sahib urged the members to study the books and writings of the Promised Messiah[as] regularly for the real and deep understanding of the Holy Qur'an. He concluded that if every member reads one book of the Promised Messiah[as] in one year many books can be studied.

MTA Interviews

In the main Jalsa Gah (Men) two large TV screens were hanging to display live programs and interviews of elites and scholars. The trained team of MTA conducted these interviews. The interviews were displayed during intervals of main programs.

Saturday, September 1, 2007-Afternoon Session

Presided by Dr. Ahsanullah Zafar, Ameer Jama'at USA

Recitation from the Holy Qura'n was done by Hafiz Mubarik Ahmad Sahib and English translation by Manny Galvan Sahib. Mashhood Ahmad Sahib recited an Urdu Poem of the Promised Messiah[as] and Tariq Sharif Sahib read its English translation.

"Love for All, Hatred for None"-Our Motto, Our Faith.

Dr. Nasir Khan was the first speaker of this session. started his speech with the saying that "Love for All, Hatred for None" is the motto given by Khalifatul Masih III Hadhrat Mirza Nasir Ahmad[rh] but actually it was provided by the Promised Messiah[as] and everyone has to follow it in words and spirit. The Holy Prophet[saw] was a mercy for whole mankind and in true sense he followed the humanity first. As there is no compulsion in religion, the Holy Prophet[saw] exhibited an excellent example of pardon at the time of the conquer of Mecca. True obedience is the basis of faith and true obedience to the Holy Prophet requires us to be his true followers. The rights of all people are guarded through teachings of Islam and the practice of the Holy Prophet[saw].

"Love in Action-Services of the Ahmadiyya Community around the Globe"

Munum A. Naeem was the second speaker. He said that under Humanity First services were provided to people affected in the natural disasters during the last three years. He said that according to a survey 1 billion people in the world spend their life earning less than $1.00 per day and half of the population depends on less than $2.00 per day. Health and water are the main requirements for major population of the world. The speaker referred to the first chapter of the Holy Qur'an where two attributes of Allah: *Rahman* and *Rahim* are mentioned. These attributes explain that Allah Almighty bestows His blessings to each of His creature. There is a great need of social work to be conducted on a regular basis. The Promised Messiah[as] included this item in the Initiation of his Community so that with the best of our abilities we will serve our fellow beings. He said that for serving humanity, "Humanity First" was set up in 1990. It has been established in 24 countries and services were rendered in 35 countries. The speaker highlighted the activities of "Humanity First" in different countries.

"Love of One's Nation-The Undivided Loyalty of a Citizen"

Naser-ud-Din Shams was the third speaker of the session. The speaker said that each religion offers spiritual life for its believer. Faith is a personal right and privilege of each individual. Muslim is loyal to his nation and country and the individuality of the American Muslim is Islam. The Islamic revolution is a spiritual revolution. The fear of non-Muslim is that Islam is a religion of terror. Instead of terror, love for human beings is the basis of Islam and the Holy Prophet[saw] adopted it in the true sense. He demonstrated love and peace through his teaching and practice.

"Love of God's Creation-The Sanctity of Life".

Alhaj Dhul Waqar Yaqub was the last speaker of the afternoon session. Expressing his views about the subject, the speaker said that the foremost right of human being is the right of life. Whenever the right of other is neglected it leads to injustice and transgression which is strictly prohibited in Islam. It is only the personality of Allah Who provides life and He is the only one who has right to takes it back. Converting non-Muslims into the fold of Islam by force is not permissible in any circumstances.

The Holy Prophet[saw], writing to a Christian ruler

of his time clearly mentioned that all religious places would be protected and their sanctity would be guaranteed. The decree of the Holy Prophet[saw], his teachings and practice followed this teaching in true sense. The speaker quoted the reference of the Promised Messiah[as] who appealed to all religious leaders to be united on common ground for developing peace and unity. He further quoted some writings of the Promised Messiah[as] about the issue. In his concluding remarks the speaker said that insulting and abusing prophets is deadly poisoning which not only poisons body but also the soul.

After the last speech of the session, the following six guest speakers were invited to the stage for expressing their comments and observations:

Judge Charles B. Day: In his remarks Judge Charles said that as Americans we must work together as a nation and no concept of race or religion should divert us from being united as a nation.

Rev. Steve Anderson, a close friend of the community who offers his home for the guests of Jalsa Salana. Rev. Anderson welcomed the guests and assured his cooperation at all times. He suggested that for mutual understanding and unity we must get rid of prejudices and hatred ness.

J.T. Manager, Chief of Montgomery County, Maryland Police, thanked Imam Kausar and Imam Shamshad. He thanked them for inviting him to the ground breaking ceremony for the extension of Baitur Rahman Mosque. He said that the Muslim Community in Montgomery County is a reputed and well-recognized community.

Joseph Adler, Director HR for Montgomery County mentioned his observation said that members of Jama'at Ahmadiyya work endlessly for the welfare of human beings and are ever ready to fulfill the needs of suffering humanity. He appreciated the sincere efforts of Hadhrat Mirza Masoor Ahmad Khalifatul Masih V[aba] in Ghana. He offered his services for the members of the Jama'at for employment. In recognition of the services of Maulana Zaki Kausar he offered him a token given to permanent employees.

Pradeep Gungoli Director Economic Development Montgomery County Maryland, representing Montgomery County Executive Isiah Leggette, said that he always appreciated the Muslim Community in Silver Spring for their sincere services in various fields for the development of the country. On behalf of the County Executive he welcomed the guests of Jalsa and offered cooperation in social works in the county.

William C O'Tool, Executive Director Northern Virginia Criminal Justice Training Academy and previously Police Officer Montgomery County at the time of 9/11 incident, congratulated us for holding the 59th Jalsa Salana. He appreciated the members and especially Maulana Shamshad Sahib for the services they offered in bringing people of all religions together after 9/11 disaster. He said that for developing peace and harmony in the country three key factors-crime, fear and terrorism have to be prevented. He assured us his cooperation with the members of the Jama'at for establishing peace.

In between these brief speeches and remarks the names of thirty distinguished guests, attending

the session, were recognized from the stage.

Concluding Remarks

The Ameer Sahib Jama'at Ahmadiyya USA, in his concluding remarks thanked the guests and speakers and invited all dignitaries and guests to a special dinner given in their honor.

Arrangements for dinner were made in a separate hall. During dinner the guests were briefly introduced to Ahmadiyyat and were encouraged to ask questions. A panel of Ahmadi Missionaries was on hand to answer queries about Islam and related issues.

Sunday, September 2, 2007 Morning Session

The session was presided by Dr. Ahsanullah Zafar, Ameer Jama'at USA The session started with recitation of the Holy Qur'an by Hafiz Habibullah Ahmad and Bashir Asad offered its English translation. An Urdu poem of the Promised Messiah[as] was recited by Asad Chaudhry and the English translation was done by Nasarullah Ahmad.

The Holy Prophet (SA), the Greatest Exemplar of "*Ita'i Dhil-Qurba*" - Benevolence to Others as if Close Kin.

Br. Munir Hamid, Na'ib Ameer Jama'at USA was the first speaker of the session and he said that he would talk about the most perfect human being, the Holy Prophet Muhammad[raw], who is a spiritual leader for all mankind. Throughout his life he demonstrated love and mercy not only for friends and relatives but also for his opponents and enemies. The condition of slaves was worthless. He exalted their status and treated them as members of his own family. Through his words and deeds the Holy Prophet[saw] of Islam demonstrated as the greatest exemplar for everyone to follow. Without considering race and religion, he always preferred righteousness in all affairs. The speaker quoted Hadhrat Zaid ibn Harifah[ra] and his son Usama bin Zaid[ra] who were spiritual sons of the Prophet[saw]. The Holy Prophet[saw] provided high status to the slave so far so that he appointed Hadhrat Zaid ibn Harifah[ra] and his son Usama bin Zaid[ra] head of the Muslim army. The speaker asked members of the community to get rid of biases and prejudices and become spiritual human beings.

"*Zikr-e-Habib*"-The Promised Messiah's[as] Defense of Islam.

Dr. Mirza Maghfoor Ahmad was the second speaker of the session. He said that Hadhrat Mirza Ghulam Ahmad, the Promised Messiah[as] from his early youth noticed bitter opposition of Islam from other religions. He was extremely worried about all the trials and tribulation facing Islam and state of its affairs. Christian and Hindu scholars were attacking Islam and its Holy Prophet[saw] and there was no one to defend it. The Christian missionaries were planning to convert the majority of the population into Christianity. The Promised Messiah[as] was extremely worried about all the trials and tribulation facing Islam and state of its affairs. His supplications and special prayers enabled him to stand against all opposition. He was being prepared to launch a campaign in defense of Islam. Besides writing voluminous books and articles in favor of Islam he challenged all opponents to compete with him but no scholar of any religion dared to accept his challenges. In spite of minimum available resources the Promised Messiah[as] adopted all measures in defense of

and dedicated his life for Islam. Even the opponents of Ahmadiyyat appreciated his sincere and defensive efforts for Islam and the Holy Prophet of Islam[saw]. His nightly supplications and love for Allah and the Holy Prophet[saw] of Islam blessed him with Divine favor. No enemy of Islam could have escaped from his watchful eyes and divine sight. Now it is time for us to continue his mission through prayer, love and dedication and defend Islam from all allegations and ill feelings.

Concluding remarks of Ameer Sahib

Ameer Sahib in his concluding remarks said that while waiting for the live address of Hadhrat Khalifatul Masih V[aba] being transmitted from Germany, he would share and bring to the notice of the community some important issues.

Next year the Jama'at is celebrating the Khilafat centennial. *Insha Allah* Hazoor will visit USA at our Jalsa Salana scheduled in the 3rd weekend of June 2008. For the next year Jalsa Salana USA two Jalsa sites are under planning. One is being rented at Harrisburg and the other is our own expected Jalsa Gah at Walkersville, Maryland. He requested members to pray continually so that all issues for the purchase of this Jalsa Site should be resolved. He appreciated the members of the community for the financial sacrifices they offered for Tahir Heart Institute at Rabwah and urged for pledges and payment of $5 million for the Khilafat Centennial Fund. He added that financial sacrifice is a key for achieving spirituality. As the live transmission of Hazoor's[aba] address started respected Ameer Sahib stopped his address.

The live address of Hadhrat Khalifatul Masih V[aba] from Germany was transmitted through MTA. In his address Hazoor[aba] said that when the Promised Messiah[as] proclaimed to be the Promised Messiah[as] bitter opposition broke out. Religious leaders and scholars opposed him and utilized all resources for his failure. His mission was the renaissance of Islam and the establishment of truth but the Muslim scholars and the so called saints declared him an infidel. The opponents were planning to defame Islam and its sacred teachings. The Promised Messiah[as] with Divine support succeeded miraculously. When the Pakistan National Assembly declared us non-Muslim Jama'at Ahmadiyya was in 75 countries but now by the Grace of Allah it has been established in 189 countries. He invited Muslims to accept the Promised Messiah[as] as this is the only solution for their salvation and to save them from all disasters. The Khalifatul Masih V[aba] advised Ahmadis to spread the message of Islam and pray for the salvation of people. He urged every Ahmadi to develop righteousness and have close bondage with Khilafat.

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HADITH

Hadhrat 'Abdullah bin 'Utbah bin Mas'ud[ra] relates that he heard Hadhrat 'Umar bin Khattab[ra] say: "In the time of the Holy Prophet[saw] people were called to account through revelation. Now revelation has been cut off and we shall call you to account on the basis of your overt acts. So that whoever displays to us good we shall confirm it and accept it and we shall not inquire into his secret conduct; Allah will call him to account for that; but whoever displays to us evil we shall not uphold it and shall not accept it, even if he protests that there was good in his heart."

(Bukhari kitabushshahadat babushshuhada' al-adul)

OPENING ADDRESS

At the 59th Jalsa Salana, USA

DR. AHSANULLAH ZAFAR AMEER, USA JAMA'AT

Transcribed by: Naseer Sayed

وَعَدَاللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

I have recited the first portion of the verse from *Surah Al-Nur*, verse 56, which is normally referred to as "*Aayat-e-Istikhlaaf*", which essentially promises Khilafat to those who believe and who are steadfast and who work for the purposes of Allah. I am paraphrasing some of the meanings of the subsequent portion of the verse. But today, we are here to celebrate and share the issue of *Khilafat-e-Ahmadiyya*, the matter of the second manifestation, and the matter of it being Divine Mercy and Majesty.

Khilafat, as define by the Qur'an and as understood by all of us, is a wide ranging phenomenon, starting with Hadhrat Adam[as] as the first Khalifah. Every prophet after that is a Khalifah. Hadhrat Moses[as] was a Khalifah and he was followed by Hadhrat Yashua-bin Noon as his first successor or Khalifah to Hadhrat Moses[as]. Just as *Rasoolallah*[saw] was, in his own right, a Khalifah of Allah and was followed by Hadhrat Abu Bakr Siddique[ra] as a Khalifah to the *Rasool* at that time. *Rasoolallah*[saw] is still the *Rasool* at this time too. There was a Khilafat followed by Khilafat which was a kingship, and that is another discussion. But that is how it is ascribed and described regards the *Khilafat-e-Rasool* at that time. With Hadhrat Masih-e-Mau'ood[as], Allah has chosen to call that the "*Qudrat-e-Thania*" (the second manifestation). In a way, it is identical to the second manifestation which happened in the time of *Rasoolallah*[saw] and in a way it is different. And perhaps that is why Allah has chosen the expression of "second manifestation" or *Qudrat-e-Thania.*

Whereas the Khilafat after *Rasoolallah*[saw], just like himself, was a matter of spiritual guidance and completion, it was also a matter of governance and an aspect of kingship or rule that goes with it. That is how the Prophet Muhammad[saw] lived his life later on and that was God's destiny for him. That was his manifestation. With Masih-e-Mau'ood[as] he lived under the rule of a foreign power in what is now India and Pakistan at that time. His was not a kingdom of this world. His was a kingdom of God, in a spiritual sense, a spiritual kingdom alone, which is, in many ways, similar to the coming of Jesus Christ[as], who was the first Messiah. The second Messiah has an identical and, certainly, a comparable manifestation in the spiritual sense.

We are blessed by

the continuance of the Khilafat of Muhammad *Rasoolallah*[saw]. At the same time as we have the *Qudrat-e-Thania* of Hadhrat Masih-e-Mau'ood[as]. The grandeur of this is much greater than it would have been otherwise. But I just want to share with you a little bit about the spiritual aspects of Khilafat and why in our time we need to think about it and partake in it.

Masih-e-Mau'ood[as] has interpreted things for us from the Qur'an and from the sayings of the Holy Prophet[saw] which throw a particular light on life and guides us. And I will take the two spiritual things which, I believe, I would like to talk about today. Spirituality is a much vaster universe than the universe that we know of in the physical sense, but choosing two of them. One is, he describes how a *mo'min*, I am now kind of paraphrasing the verses in the beginning of the first *Ruku* of *Surah Al-Mominoon* and I am basing my comments on the commentary that is given by Masih-e-Mau-'ood[as] himself. He says that the whole journey of the spiritual man starts with *khashi'oon*, humility in prayers, feeling of serving Allah in one's prayer, feeling of being totally subjugated to Him, totally dependant upon Him, to Him, and caring for nothing else but Him. And he says that is just a start.

This is followed by the seeker avoiding everything that is vain, and that is wrong, and that is useless otherwise, followed by the seeker, who is on the journey of spiritual growth and completion, that he spends of whatever Allah has given him. And without going in details, that is usually referred to as wealth or physical resources. But it can revolve around partaking of the spiritual as well. And then he progresses to the next phase of establishing his chastity. Very Important. He points out that establishing one's chastity, for most people, is much more than parting with their wealth, because they partake of their wealth to violate that chastity all the time. And, finally, he says, is the commitment to live by all the rules of relationship between men, the relation between man and God, and here he brings in the concept of *amaanat*, that what is due and owing to another person. In the simplest form, it can mean, making sure that if you have promised something to somebody, you live up to it. If you owe something to somebody, you equate with it, you pay up on that.

One of the most moving things on this aspect, which I have often reflected on, is the incident towards the end of his life with *Rasoolallah*[saw] where he came to the mosque and addressed the people and said that he is close to passing away and if he has hurt anybody in that audience, he asked for their forgiveness. And one of them, one man stood up and said, "*Ya Rasoolallah*[saw], you one time hit me on the back." Maybe he hit with an elbow or whatever. I don't think he would have done anything more. So, the Prophet[saw] said, "You can come over and hit me the same way on my back so that then that debt is paid up." So the man walked up and he said that, "Well, my back was bare at that time when you hit me." And the Prophet[saw] said, "Alright". He took off, pulled up his shirt from his back and said, "You can hit me now". Of course, the man walked over and just kissed his back. But to me, it is always remarkable that the Prophet[saw] was so concerned about even such a minor aspect of life that he wanted to make sure it was taken care of. That, to me, is also a manifestation of *amaanaat* that we do not let go of anything that we owe

somebody among human beings. And that has obviously a very deep spiritual meaning.

Masih-e-Mau'ood[as], I am going to leave it here, but he has elaborated on this progress with the human creation from conception to birth and so on. And, I think, I am sure those who are interested will read up on that. But it reinforces and illustrates the matter a whole lot.

The other thing which is very striking is when he writes in the book *Tauzeeh-e-Maraam*, and he illustrates that his status is identical to that of the first Messiah, Jesus Christ[as], in one particular aspect. And, that is the descent of the Holy Spirit and the creation of the Holy Ghost among men. Now the background which I need to illustrate is the importance of people coming together. People coming together is a very very important aspect of spirituality and human growth. And, although more often than not, people equate that with the idea of sharing new developments, sharing intellectual growth, and the like. But, there is something more fundamental than that when people come together. And one aspect that he illustrates in this particular issue is that when people come together they share their pain with each other, they share their affairs with each other, they share their emotions in whatever fashion with each other. And, in human affairs, emotions are not always positive. Sometimes they are negative as well. But in this whole interaction they are drawn together and close to the Messiah. Now, as the second manifestation, Khalifatul-Masih V[aba] at this time is a representative of the Promised Messiah[as] and whatever I say applies to him for us.

He says that people, when they come together in this way, and they do righteous things, whatever God has permitted them, then in the process the Khalifatul Masih or the Messiah, whichever terminology you are going to prefer, radiates and rejuvenates these individuals with a spiritual greenery which does not come otherwise. It is not a matter of intellectualism, it is not a matter of reading alone, it is not a matter of striving and getting something alone. This is something totally different. All those other issues are where they are. But, by being with the Khalifatul Masih, which really means that by obeying the instructions and desires of Khalifatul Masih, staying together, being one, is going to generate a spiritual greenery in each one of you who partakes of it.

And, the next step is what is most revealing, where he says that the Messiah then, because of this relationship and by virtue of what has been bestowed upon the Messiah by Allah, draws down the Holy Spirit, the *Rooh-ul-Qudus*, from the heavens. And it comes and permeates the members, the individuals. And then, from among them, whichever way Allah wills, some, or many, or all, or most will end up getting a portion of it, a proportion of it. And there could be, in some, the creation of the Holy Ghost. And he points out that this really is the trinity, the re-birth which happens this way.

I mention these things, I hope that we will be able to reflect on them. I hope that as Ahmadis and being in America, and being close as we can be in the United States, we will draw the benefits that Allah has promised for us being under Khalifatul Masih, being under the second manifestation. And He will guide us and He will permeate us with His light, with His Holy Spirit and may we all benefit from it. *Ameen.*

THE MESSAGE OF AL-WASIYYAT KHIKAFAT IS THE INHERITANCE OF THE RIGHTEOUS

Maulana Shamshad Ahmad Nasir

The success and long life of any spiritual community requires two things: righteous leadership and righteous obedience from the believers. If either or both of these requirements are lacking, the life of the organization will be short and its fruit will be bitter or even poisonous.

There is little debate these days that in both the secular world in general and in the mainstream Muslim world in particular there is an absence of any truly 'guided' spiritual leadership.

For the past 118 years Allah has certainly not failed to provide such spiritual leadership, it's just that the Muslim world, for the most part, has not recognized it or has rejected it outright.

And yet, while the hunger in the hearts of the Muslims is for unity and the leadership of a divinely guided Khalifah, by their ignorance, wrong actions or lack of righteousness, they have lost any rights to such a blessing from Allah. They continue to put the rest of the world in fear by their ignorant, hateful and violent actions. Thus, when Allah re-established Khilafat on the pattern of prophethood, He also made certain that no other Khilafat would be allowed to emerge.

In this regard, Hadhrat Khalifatul Masih IV^{rh} says:

Let the whole Muslim world put their full efforts into trying to bring about Khilafat with their own power... they will never be able to do it because Khilafat is the blessing and prerogative of God. [Friday Sermon, April 1993]

Meanwhile, every member of Jama'at-e-Ahmadiyya can announce with great joy:

O Muslims!

O people of the World!

O Religious and Worldly Leaders

We tell you that God has already established the system of Khilafat, which the world so desperately needs today.

Indeed the Holy Prophet[saw] has prophesied about this very Khilafat in a *Hadith.*

Hadhrat Huzaifa[ra] relates that the Holy Prophet[saw] said:

Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the pattern of Prophethood for as long as He shall will and then bring about its end. The Holy Prophet[saw] then said: Tyrannical kingdoms and despotism will follow and remain as long as Allah shall will. Then there will emerge Khilafat on the pattern of Prophethood." (Musnad Ahmad)

In this age, and as prophesied by the Holy Prophet Muhammad[saw], Allah raised the Promised Messiah[as] to lay the foundation of this promised spiritual leadership (Khilafat).

Hadhrat Mirza Ghulam Ahmad[as], the Promised Messiah and Imam Mahdi, founded the Ahmadiyya Jama'at in 1889 under Divine direction and said that God's purpose was to create a community of the righteous.

In 1905, he wrote a small book, *Al-Wasiyyat*, 'The Will,' in which he revealed a grand plan, through which the community, and eventually all of mankind, would be guided under a benign spiritual leadership. He termed that leadership "the Second Manifestation of God" and exhorted his members to pray earnestly for it.

He said:

"I appeared from God as a manifestation; I am a personified power of God; and after me there shall come other persons who will be manifestation of a second power of God. You should, therefore, all come together in prayer, to wait for the second manifestation. All communities of the righteous people among my followers in every land should remain in prayer together, so that the second manifestation of power should descend from the heavens and show you how powerful is your God."

In another passage, he encouraged his followers to remain vigilant and patient in pursuing righteousness in order to earn Divine pleasure and receive Divine gifts.

He wrote:

"You cannot win the pleasure of God until you bid farewell to your own joys and pleasures. Forsaking all thoughts of winning honor and distinction, giving up your possessions, and forsaking all thoughts of your own safety, until you bear hardship and bitterness, even such as to give you a taste of death, you cannot win the approval and pleasure of God. But if you bear this bitterness, you will be gathered up into the lap of God like a precious child, and you shall inherit the blessings of the righteous who have gone before you. In fact, the doors of blessings of all kinds shall be opened to you. But, alas, there are very few of this kind.

God has spoken to me to say that *Taqwa* (righteousness) is a tree, which one should plant in one's heart. The water, which nourishes righteousness, can feed the entire field of

life. Righteousness is the root and everything springs from it. If it is there, you get everything. But if it is not there, then everything becomes null and void. It does absolutely no good to man if he claims to seek God with his tongue but shows no steadfastness of purpose in this way."

(*Al-Wasiyyat*, pp 8-9)

The history of our movement now bears grand testimony that with the advent of the Promised Messiah[as] faith once again descended to the earth and the heavenly waters of his passionate supplications and profound words irrigated the hearts of mankind, and raised a new generation of the righteous who received the great blessing of true Khilafat upon his demise. We received that blessing on May 27, 1908, through the gathering of the faithful who elected Hadhrat Hakim Maulawi Nooruddin[ra] as the first Khalifatul Masih, and we have been recipients of this blessing ever since.

So you -- yes YOU -- are that blessed Jama'at
You -- yes YOU -- are that fortunate Jama'at among Muslims. And You -- yes YOU -- are that favored fold among mankind of those people whom Allah considers righteous and upon whom He bestows the gift of Khilafat, which will stay with us till the Day of Judgment, *Insha'Allah.*

It is of the utmost importance that we remember that, having joined the system of *Wasiyyat*, we do not think that its only purpose is to sacrifice 10% of our wealth.

This is only one demand.

The real thing which the Promised Messiah[as] has drawn our attention to in his Last Will is that all members adopt the ways of righteousness so that all those bounties and blessings that are associated with *Khilafat-e-Ahmadiyya* descend upon them; and so that this goes on till the end of time. This will happen only when we are deserving of these blessings and bounties, and only when each of us strives to excel others in the ways of righteousness.

Sacrifice inculcates righteousness. *Wasiyyat* is the commitment to sacrifice that increases and strengthens our *Taqwa*, and it is only our *Taqwa* that safeguards our blessing of Khilafat.

My dear brothers and sisters... we must all...Strengthen our *Taqwa*... Safeguard our Khilafat!

To make this blessed spiritual system permanently progressing for generation after generation we must fulfill some demands and discharge some responsibilities and duties.

The greatest demand and duty is the one that the Holy Qur'an has placed upon us in the verse where Khilafat is promised:

Allah has promised to those among you who believe and do good works that He will, surely, make them successors ... "And observe prayer and give the Zakat and obey the Messenger, that you may be shown mercy." (24:56-57)

Then, in another place, the Holy Qur'an counsels us to hold fast to the rope of Allah ALL TOGETHER and hold on with all our strength (3:104).

Hadhrat Khalifatul Masih V[aba] says:

"This is a great favor of Allah, the Exalted, that a system of Khilafat is established among us. A strong handle is in your hands, such as cannot break ...but remember, that although this handle is not breakable, if your grip upon it weakens, then there is danger that you may break away from it."

Hadhrat Haras Ashari[ra] relates that, on the subject of loyalty and obedience, the Holy Prophet[saw] said:

Allah, the Exalted commands you to:

1. *Biljama'a*..... stay, be, with a Jama'at;
2. *wassama'*.....listen to the Imam of the Time;
3. *wal-ata'a*.....obey him;

Then at another place the Holy Prophet[saw] is reported to have said:

My last advice to you is that you adopt *Taqwa* and listen to the Imam of the time and obey him. (Tirmadhi)

So, placing all these advices together and looking at them as a whole...

It is clear as daylight that we must adopt the ways of *Taqwa*; and be totally obedient to the Khalifah; and keep his every wish and command always in front of us; we must become the personification of: *isjaydoo lay Adam*: submit to Adam; and being examples of: *sami'na wa ata'na*; we have heard and we obey.

If we become as such, then this Bounty of Khilafat, shall remain established among us till the Day of Judgment.

On the subject of obedience, the Promised Messiah[as] says:

Obedience is such a thing that if carried out with a true heart it causes a divine light to shine in the heart and causes delightful pleasure and light to come into the spirit. [*Tafseer Sura Al-Nisa'*, p.246]

Obedience to the Imam of the Age is understood by all sincere believers to be a requirement for the success and protection of the Jama'at. But for true obedience to exist, there must be true *Taqwa* in the hearts of the believers. Where there is *Taqwa*, loving and loyal obedience will naturally follow.

Shortly after receiving the mantle of Khilafat, Hadhrat Khalifatul Masih V[aba] sent the

following message to the Jama'at on May 11, 2003, which was published in *Al-Fazl*:

"Members of the Jama'at who are dearer to me than my own life:

As-Salaamo Alaikum wa Rahmatullahi wa Barakatuhoo!

The 'second manifestation' is an immense gift from God with an objective to unite a nation and protect it from discord. It is that string on which the Community is threaded like pearls. If pearls are scattered about they are neither safe nor do they look beautiful. Indeed pearls threaded in a string alone are secure and at their loveliest.

True faith cannot advance without a 'second manifestation'. Therefore keep a link of love, sincerity and devotion with it, make your zeal for obedience to Khilafat everlasting.

Develop the fervor of your love for it to such an extent that all other relationships appear insignificant compared to it."

At one point Hadhrat Khalifatul Masih II[ra] said:

'Just as only that branch is fruit-bearing that is attached to a tree and a branch that is cut off from a tree cannot bear fruit, similarly only that person can serve the Community beneficially who is devoted to the Imam. One who does not keep a bond with the Imam, despite having all the knowledge of the world, cannot be of any useful help.'

My dear friends, to keep Khilafat alive among us, and to keep it established among our future generations, the things Hadhrat *Ameerul Mo'mineen*[aba] is drawing our attention to are as follows:

We must bring about a purifying, holy change in ourselves. This cannot happen without *Taqwa*... but how will this happen?

1. By elevating the level of our worship;
2. By offering the *Salat* regularly in congregation;
3. By daily recitation, with understanding, of the Holy Qur'an;
4. By joining the blessed system of *Wasiyyat*;
5. By the best possible training of our children;
6. By fulfilling the requirements of *purdah* by women and men;
7. By shunning all non-Islamic traditions;
8. By fulfilling the demands of all financial sacrifices demanded of us by the Khalifatul Massih;
9. By practicing all of above ourselves and by inviting others to do the same;
10. By fully practicing the spiritual program of prayers and fasting that Hadhat Khalifatul Masih V[aba] has asked us to do as we usher in the next century of *Khilafat-e-Ahamdiyya.*

Let me draw the attention of everyone to a couple of items that need to be carefully examined and understood.

Some people say, in regard to the discussion on *taqwa* and obedience that:

We are ready to listen and obey everything the Khalifatul Masih says but the *Ameer* or President or office-holder of a Jama'at is another matter.

This is against the spirit of true obedience for the simple reason that the Khalifah himself establishes the system of the Jama'at.

Disobeying any of this system's officers is an indirect act of disobedience to the Khalifah, and those who adopt this habit -- while loudly proclaiming their love and loyalty to the Khalifah -- show by their actions that they are indirectly being disloyal and disobedient to the Khalifah they proclaim to love and obey.

Then there are persons who sit in private meetings and attack the system of the Jama'at.

Also, if someone has a true dream or if their prayer is accepted then these people sit in the meetings and try and to impress others with their level of piety and righteousness... this also is not appropriate and contrary to the true spirit of *Taqwa* and we should desist from such behavior.

I conclude my speech with the words of Hadhrat Khalifatul Masih V^{aba}.

In his address to the 41st UK Jalsa Salaana, just concluded, on the last day, he advised as follows:

"So, in order to continue to be blessed with this bounty that is *Khilafat*, we need to remain constantly in a state of asking God's forgiveness through *Istighfar,* and we need to continually call down blessings on the Holy Prophet^{saw} by repeatedly reciting *Darood Shareef* and with care and attention we need to ask for the safety and security of God so this immense blessing may continue among us and among our coming generations."

O beloveds of *Masih-e-Muhammadi*!

Be the protectors of this inheritance that this Messiah has left for you in fulfillment of the promise made by Allah to the believers and the doers of good deeds.

Protect this treasure with your prayers, and with supplications enter into the next century of Khilafat... then through the sacrifices that your forefathers made in this cause and those that you have made... this will continue to be blessed with new fruits... *Insha' Allah.*

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LAYING THE FOUNDATION OF KHILAFAT: THE LIFE OF HADHRAT MAULVI HAKIM NOORUDDIN[ra]

Maulana Azhar Haneef

Transcribed by: Karimullah Zirvi

It is one of the most remarkable achievements that I will mention in the course of this presentation today, but at the outset I would like to quote from William Shakespeare. The subject of my speech, actually during the course of his life, achieved one of the distinctions that he had learned or read all of Shakespeare in Arabic. So I thought it will be appropriate to mention one of those statements, which we often hear. Shakespeare said, "Do not fear greatness. Some are borne great, some achieve greatness and some have greatness thrust upon them." Many people quote this verse of Shakespeare in the course of all kinds of conferences about leadership, in fact. But the reality is that few actually achieve the heights of this greatness. In the case of the subject of my speech today, however, I truly believe that life, legacy of Hadhrat Maulana Hakim Nooruddin[ra] we see all these three aspects of this greatness. He was borne in greatness, he achieved greatness and he responded admirably and commendably when greatness was in fact thrust upon him. We all know that next year on 27th May 2008 we will be celebrating 100 years of the anniversary of the institution of Khilafat and it will be a great milestone, enormous blessings for all of us for which we cannot give enough praise and thanks to Allah and yet at the same time Allah says,

مَنْ لَّا يَشْكُرَ النَّاسِ لَا يَشْكُرَ اللّٰهُ

Whosoever is ungrateful to man is also ungrateful to Allah.

So with this spirit and with this intent I would like to take few moments for us altogether as a spiritual family, to reflect to remember, to reflect the great services, the great sacrifices some of those in our past who helped us to where we are today without which perhaps we would not been sitting here at this blessed position of celebrating 100 years of this Institute of Khilafat. The personality as I mentioned is none other than Hadhrat Maulana Nooruddin[ra]. As I said there are three aspects of greatness. The first is his birth. When we look at the life of Hadhrat Maulana Nooruddin[ra], we see such wonderful remarkable blessings that he was given over and above those of his time. Number one, his descend was direct from one of the greatest illuminary spirit of Islam, Hadhrat Umar[ra], the third Caliph on his father's side. His entire blood can be traced back to Hadhrat Umar[ra]. And also on his mother's side his line can be traced to back to Hadhrat Ali[ra]. So by just this alone you can imagine what type of blessings the birth of a child whose blood is linked to these great and powerful figures in the history of all of Islam, the followers and companions of our blessed master, the Holy Prophet[saw], himself. Yet at the same time one of the greatest gifts that all of us received in Islam is the gift of the Qur'an and this is one of the things which distinguished Hadhrat Maulana Nooruddin[ra] in his birth

that his father and for ten generations before all of them were *Huffaz* of Qur'an. They all were *Hafiz* of the Holy Qur'an and had memorized the Holy Qur'an and Hadhrat Maulana Nooruddin[ra] was the recipient of this spiritual blessing of being borne in a family when at that time many people had gone away from reading, studying and memorizing the Holy Qur'an. His household was a living MTA where Qur'an was being put in his mind in his spirit as he says while was still in the womb of my mother I can recall the Holy Qur'an being recited and when he was borne his mother taught him the Holy Word and from that point on he developed such a keen love and keen spirit of always seeking greater and greater knowledge of the Holy Qur'an. In fact later on in his life one of the things he says that impressed him the most about his meeting with Hadhrat Ahmad[as] was that he found from the lips of this person such pearls of wisdom such beauty, which he had never heard regarding the Holy Qur'an. This was the beginning of the greatness the Maulana. Then there is his life, In the course of just few minutes that I have at my disposal I can only take very few snapshots. As you can do in a family reunion after a long time you open up the photo album and you look at those past snapshots that brings you great joy and admiration of times past. I will share with you just a few glimpses of his life that shows his greatness again. This is a man who had gone to receive certain titles. He will become a *Hafiz* of the Holy Qur'an. He will then become a *Hakim.* In fact they will call him *Hakimul Ummat. Hakim* being not only a saint but the one who has mastered the healing arts and when you look at his life you see that this was the man indeed who had both things at his disposal when it came to healing. For instance, once a lady who was a Hindu who had lost a loved one she kept raising her arms over her head. She did it so many times that her muscles became stiff and in a catatonic state she could not drop her arms back down. Everyone tried all they could do to heal this woman but no one was able to succeed. Finally they asked *Hakimul Ummat* for the solution and he told them a strange solution, which no one had heard before. He said I want you to go to a town and find the most handsome man you can find and tell him to go inside the room where she is now standing and approach her with strong intent as if he is going to destroy that poor lady, and let us see what happens. The young man went inside the room and there was a sudden shriek and cry and the man ran out When they looked in, the woman was so shocked by this experience that her arms dropped down. She had been cured. One shock cured the woman. This was the wisdom of Hadhrat Maulana Nooruddin[ra]. That was recognized of course throughout his life by many personalities, by many great leaders, kings and princes and he became ultimately the chief physician of the King, the ruler, the Maharaja of Kashmir and served him for many years and during the course of that time he remained devout simple and a true servant of humanity. He will spend most of the wealth he got, in fact, whenever the first patient would come he rarely will ask for any sum of money. How strange that will be in this day and age of modern medicine that you go to see a doctor and he would not ask you for a bill or he would not ask for a single penny. You just have to see the doctor and then walk away. This was the blessing of the Maulana, But Allah reimbursed him wonderfully by always giving him many gifts. All he did with those gift was that he would

serve humanity, help the poor, help the widows and help the students. This was the Maulana's way. At one point someone asked him about his quality of life and forgetting about himself and his loved ones and he says and I quote, "Some of my friends tell me that you do not save anything, you have a wife and little children how will they be maintained after your death. I tell them Allah is living, *Al-Hai*, he is not dead. He knows all things. If I serve Him, will he not look after my family?" What a living faith. What trust. What a spirit! What a heart! These are the words of those who can only utter them who have true love and faith in God Almighty. Many of his qualities, again in his life, stand out: His love for the Qur'an, his devotion to Prayers. And it can be summarized in the eyes of one of his contemporaries. Sir Syed Ahmad Khan who at that time was a social reformer and a very famous educator in India, Someone approached him and asked, "When an illiterate person gains knowledge he becomes educated and when an educated person he increases in knowledge he becomes a *Hakim* and when a *Hakim* advances further he becomes a *Soofi* so please tell me sir what is the case of the one who reaches the height of one who is a *Soofi."* Sir Sayed answered and wrote back, "He is transformed then into Nooruddin, a light or faith." Of course all of his life (I will give a brief snapshot of his life) they are leading to grander purpose and grander awakening of spirit and that awakening was in response to the prayers of a person who was commissioned by God at that time, that is, Hadhrat Ahmad[as].

Hadhrat Ahmad[as] had a keen desire to have a companion. He once said, "For days and nights together I very humbly supplicated and prayed to my beloved God, 'O Lord I am alone who will be my helper, an associate, grant me one. When I raised my hands in the morning for supplication the whole heaven was filled with my wailing and my prayers then God in His infinite mercy, granted my prayers and conferred upon me His choicest blessings and He from His Majesty gave me a pious sincere and obedient friend and his name like his brilliant qualities was Nooruddin." Later again Hadhrat Ahmad[as] would say that when he came to me and met me, I beheld him, I realized that he was one of the signs of my Lord and I was convinced that he was the answer to my prayers which I have so persistently offered and I just discovered that he was one of the elect of God. He obeys me in everything as the pulse moves in accord with breathing. I observed that wisdom flows from his lips and heavenly light descends upon him. These are the words I share with you of Hadhrat Ahmad[as] because otherwise if one of us were to mention it you might think these are exaggerations, but coming from the mouth of the prophet of the age you will know that it was no exaggeration, it was an extreme blessing to have such a personality in his life at that time and soon that blessing was to be the source of blessing for all of us, the beginning of Khilafat.

The *Soofi* says again that when one, the prophet or the messenger, the first one to be inspired by God to accept the truth, that is the one upon the death of messenger, when severe earthquake, at the time of great danger takes place, God Almighty provides assurances through that Khalifah. And that quickly revives and strengthens afresh the purpose of the advent of the deceased. In the case of Hadhrat Maulana Nooruddin[ra] we know that he was the first who signed the *Bai'at* to join the

Ahmadiyya Movement. He joined him in spirit before 1885. So from 1885, the time he first met Hadhrat Ahmad[as], he took *bai'at* until, his death in 1908, there is a span of 23 years. You can see that this is the same span that existed in the life of Hadhrat Abu Bakr[ra] who was Siddique, the true friend of our beloved master Prophet, Hadhrat Muhammad[saw], and both of them were by their master's side through thick and thin, giving all they had, the energy, the wealth, the time, their property. Whatever they could to serve the faith and to protect the Master, Hadhrat Abu Bakar[ra] was known as the companion of the cave. Hadhrat Maulana Nooruddin[ra], he was truly the companion of the Promised Messiah during all those years in Qadian when all the attacks, all the insults were being heaped upon Promised Messiah[as], Hadh-rat Maulana Nooruddin[ra] was there to stand up and to support his mission.

Allah says about this in the Holy Qur'an :

وَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖٓ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ وَالشُّهَدَآءُ عِنْدَ رَبِّهِمْ ؕ لَهُمْ اَجْرُهُمْ وَنُوْرُهُمْ ؕ وَ الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ۝

And those who believe in Allah and His Messengers *and* they are the Truthful and the Witnesses in the sight of their Lord, they will have their reward and their light. But *as for* those who disbelieve and reject Our Signs, these are the inmates of Hell. (57:30)

This is one of the great spiritual ranks that we often overlook to think about the four ranks one can achieve in life the, rank of *Salih* (the Righteous), the rank of *Shaheed* (the Martyr) the rank of *Siddique* (the Truthful) and of course the highest rank of *Nabi.* And if you look at this whole progression the person just behind the rank of *Nabi* is *Siddique* because he is so much aligned with him had spiritual identity with him he becomes his true reflection and shadow and often as in the case of Hadhrat Abu Bakr[ra] and Hadhrat Maulana Nooruddin[ra]. They are the one who become the first inheritors of blessings, their first Khalifahs and bring about a continued reformation of the people to whom they are sent. I say all this now because in conclusion we must think about the greatness being thrust upon Hadhrat Maulana Nooruddin[ra]. As he said many times in his writings that he never wished to be a Khalifah. At the time of the election of Khalifah he looked around. He saw in the room those who were blood relations to Hadhrat Ahmad[as]. His son, even his wife, if it were a worldly empire she would inherit, or the son will inherit or the father-in-law or the son-in-law. And he said, they will be equal candidates and better than me but with one voice all were rejected. Why! Because of the spirit, the righteousness, the service, the love of the Allah, the love of the Messenger, the love of the Holy Qur'an, the love of the Holy Prophet[saw] and the love of the Promised Messiah[as]. Knowing that Hadhrat Maulana Nooruddin[ra] was the most righteous amongst them even those who later on would be some of the greatest detractors of the Jama'at and break up and separate, even at that time they would admit that there was none better than Maulana Nooruddin[ra] to take upon the charge. Of course, all of this was the intended purpose of *Al-Wasiyyat.*

As the previous speaker mentioned Hadhrat Ahmad[as] received many revelations about his impending death and as any loving father would do he tried to prepare his family, tried to prepare us. *Al-Wasiyyat* is a humble attempt to raise our standard, our standing and

our spiritual level to prepare ourselves for this great shock and great loss. At the same time he will quote the examples from history of the loss which took place in the life of people and how they responded and failed to achieve that dedication that was required of them. For example, he mentioned the case of the death of Jesus Christ[as] and his disciples. And how they all abandoned him during the event of Crucifixion. We know this. Now think about that. This gives an example of what could have happened if we were not prepared. As the death of the Messenger, Jesus Christ[as] is understood they all fled away. They all abandoned him. That was who is called Peter who was supposed to be the rock of his Church. He himself denied him three times and was hiding with all the rest of his companions. So this was the pressure of the moment. It crushed that rock who was supposed to be Peter. As when in the case of Moses[as], again for 40 days the Jews agreed to mourn the loss of Moses[as], But it is not the case of just Christians and Jews even in the case of the Muslims we know what happened upon the death of the Holy Prophet Muhammad[saw]. Other than Hadhrat Abu Bakr[ra] there was complete pandemonium, grief, shock and chaos and one as strong as even Hadhrat Umar[ra], he was wielding his sword saying if anyone who dared to claim that his master has died, he would take his life. He would say his master was just in a swoon and will return any moment. But by God's grace at that moment, as we know, Hadhrat Abu Bakr[ra] came upon the scene and all those conditions that could have destroyed disintegrated and destroyed and disunited the Jama'at of early Muslims. He had the solution and he would eventually be elected as the Khalifah. In this sense, Hadhrat Masih Mau'ood[as], He spoke very clearly about the elections and what was to come on May 27th. He said in one of his final revelations in December 1907. He said: *"satais ko iak waqia hoga hamari mut'allaq -Allahu khairun wa Abqa."* "On the 27 there will be an incident regarding ourselves and Allah is Everlasting, He is the Best".

It is this allusion of events he referring to; what would happen, thrusting greatness upon Hadhrat Maulana Nooruddin[ra], and the 27th May 1908 when he was called upon at the demise of his loving master to step up and to become the leader of the Jama'at in upheaval within the community, and which the opponents themselves, had predicted. These were their words, "Nothing now is left with the *Mirzais* after the demise of Hadhrat Mirza Ghulam Ahmad[as] The movement has lost its head and the person who has become the head only knows the Qur'an and he will only be reading and lecturing on the Holy Qur'an in the Mosque." This was their assessment that with the death of Hadhrat Ahmad[as], would be the death of the Movement and they had taken out these parades in the streets of Lahore in which they were carrying around dummies of the Jama'at. These were the burial services of Hadhrat Mirza Ghulam Ahmad[as], and mocking him and insulting him in all these ways. By Allah's Grace it is under this impetus that He strengthened him throughout his life, in his birth, in his life, finally in his service to his beloved master to strengthen him for the occasion that will require him to set us in motion on that path which we now see after 100 years, the falseness of all those statements, that the Jama'at Ahmadiyya never died with Hadhrat Mirza Ghulam Ahmad[as] and as he said:

اَللّٰهُ خَيْرٌ وَّ اَبْقٰى

This Jama'at, by God's grace is a solid proof that he was true and Hadhrat Maulana Nooruddin[ra] was his true friend, his true supporter throughout his life. I will conclude with his own words and advice to us

about Khilafat and what we must do so we can maintain this link and his spirit and our conduct will be of the highest order so it remains amongst us for generations to come.

He says, in the words of Maulana Nooruddin[ra]:

"What your duty to Allah is that you should adhere to true doctrines. Your conduct should conform to them and you should be righteous. Righteousness safeguards one against suffering and bestows comfort thus this the righteous one is delivered from all constraints. He is loved by God and is provided for in a manner of which you have no conception. His prayers are accepted and he is bestowed triumph over his enemies who are ruined. The gates of the divine are opened for righteous ones. Therefore my first admonition is be righteous, be righteous, be righteous for the sake of Allah, and be truly obedient to Allah, and may your end be in a state of obedience to Him.

فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ۝

So let not death overtake you except when you are in a state of submission. (2:133)"

This my dear brothers and sisters was the life and legacy of Hadhrat Maulana Nooruddin[ra]. This was the message of his life for all of us. If we can step into this spirit and become Nooruddin[ra] when we love God love His Messenger, love His Book, love His ways and let that be our life and our legacy after our death for the next generation to come. May that be our spirit with which we move into the next century of Ahmadiyyat and may that blessing bring about a new century of blessing for Jama'at Ahmadiyya. May Allah help us and guide us and have mercy upon us in all our affairs and efforts.

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HADITH

Hadhrat Ibn 'Abbas[ra] relates that the Holy Prophet[saw] said: "I was shown many followers of the earlier Prophets. I saw a Prophet who had only a small party with him. Some Prophets had only one or two persons with them and some did not have even one. Then suddenly I sighted a huge gathering and I imagined that they were my people, but I was told: ' This is Moses and his people, but lift your eyes towards the horizon.' I looked and saw a great multitude of people. Then I was told: 'Now look to the other horizon; and there was also a great multitude of people.' I was told: 'These are your people and of them there are seventy thousand who shall enter Paradise without any accounting or suffering.' Then the Holy Prophet[saw] stood up and went into his chamber and the Companions began to speculate about those who would enter Paradise without any accounting and suffering. Some said: 'It may be that they are the ones who kept company with the Holy Prophet[saw]; others said: It may be they are the ones who have been born Muslim and have never associated anyone with Allah; and so forth. Then the Holy Prophet[saw] came out and asked: 'What are you discussing?' So they told him. He said: 'They are those who do not make charms or amulets, nor seek them, nor seek omens but trust in their Lord. On this Ukasha bin Muhsin stood up and begged: 'Supplicate to Allah that he makes me one of them.' The Holy Prophet[saw] said: 'You are one of them.' Then another stood up and begged the same. The Holy Prophet[saw] answered: 'Ukasha has forestalled you.' "

(Muslim kitabul Iman, Bukhari kitabur Riqaq bab yadkhulul jannah sab'una alfan)

AHMADIYYA LITERATURE: ITS IMPORTANCE IN PRESERVING AND ENHANCING OUR FAITH

Dr. Khalil Malik

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ۝ هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۝ وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ۗ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۗ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

In the name of Allah, the Gracious, the Merciful. Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise. He it is Who has raised among the unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been before, in manifest misguidance. And *among* others from among themh who have not yet joined them. He is the Mighty, the Wise. That is Allah's grace; He bestows it on whom He pleases; and Allah is the Master of immense grace. (62: 1-5)

When the Holy Prophet[saw] was asked about these verses he replied:

"A man or certain men with Persian descent shall bring the faith back to earth even if it had vanished to Pleidies in the latter days.

Hadhrat Masih Mau-'ood[as] writes:

"I have been sent so that the age of Truth and Faith comes again and *Taqwa* develops in the heart. These objectives are the very purpose of my creation."

And he writes:

"I have been informed that Heaven shall again be brought near to Earth after it had moved a great distance away."

The topic of my speech is: "Ahmadiyya Literature: its importance in preserving and enhancing our Faith."

The critical importance of Hadhrat Masih Mau'ood[as] as in understanding matters related to faith and then putting the principles of faith into practice can not be overemphasized. Faith is defined as 'belief', belief in God, belief in our religious values and practices. Due to constraints of time I will focus on Hadhrat Masih Mau'ood[as] as the main source of Ahmadiyya literature for obvious reasons that I will discuss first. He writes: "I cannot desist from stating this emphatically that it is my job. Another will never be able to do it the way I can do it or the way it can be done by one who is my branch and is in me. However I do like this much that a few men be sent to other countries for the purpose of distributing these books or for the purpose of conveying their thinking and their criticism to us. They ought not claim "leadership" or "scholarship." Instead they should make it known that they had been sent to distribute those books and explain on the basis of what they know but they should seek the answer of all difficult and intricate points of contention from those imams that are present in India for this task,."

(Azala Auham, Part 2, p 518)

In this reference Hadhrat Masih Mau'ood[as] has very clearly and precisely defined the parameters for the literary efforts of Jama'at. He has also underscored the critical importance of Khilafat. I will come back to this point a little later if time permits. But before I go any further let me present to you this piece from the writings of Hadhrat Masih Mau'ood[as] in which he has spelled out the challenges to faith, both internal and external. It helps us better understand the world we live in and its hostility to faith. The challenges have changed shape but not the basic nature. We need to familiarize ourselves with the expose of teachings of Islam as presented by the Messiah and the Reformer sent by Allah for these times.

Crisis of the of the times and challenges

Hadhrat Masih Mau'ood[as] writes:

"A swift and evil wind blows on all sides spreading error and transgression. What is called Faith amounts to words repeated in mechanical fashion and what are called good works amount to a few rites, to some extravagant practices or hypocritical activities. True piety and virtue have been forgotten. The philosophy and science of this age run counter to spiritual aspirations. The influence they exert is bad to an extreme and conducive to spiritual blindness. They stimulate thoughts dangerous and impulses satanic. Those who become engrossed in these studies lose their religious convictions, so much so that they begin to hold divine truths in contempt and prescribed ways of worship - prayers, fasting etc, - in ridicule."

(Fateh Islam, p 3 Victory of Islam 3)

Indeed you would expect that secrets of faith were explained by the one who had reached its ultimate and sublime objective. Prophets are the mirrors to reflect the countenance of God. Hadhrat Masih Mau'ood[as] writes:

Prophets are mirrors of God's countenance

"It is perfectly true that he who does not recognize God's Messengers does not recognize God either. Mirrors of God's countenance are His Messengers. Everyone who sees God sees Him through this mirror."

{Haqiqatul Wahi (Qadian, Magazine Press 1907) now published in Ruhani Khazain (London, 1984) vol. 22. p. 147}.

In this regard it is extremely important to take note of this saying of the Holy Prophet[saw] in which he talks about the latter day turmoil. It is reported in *Masnud Ahmad bin Hanbal.*

"In that age many will appear that will call to misguidance. In that time if you see the Vicegerent of God on earth, get a firm hold of him even though your body is tortured and your wealth is confiscated." The Holy Prophet[saw] states that even at the cost of your life and your property; you will need to hold on to the '*Khalifatullah* on earth'. He will show you the true path of Righteousness and save you from errors and deceptions that will be rampant at the time in the name of religious and secular philosophies. I am sure you have noticed that in this *Hadith,* the Holy Prophet[saw] used the term '*Khalifatullah*' a term reserved in Islamic terminology for Prophet of Allah. He referred to that Imam as *Khalifatullah.*

The importance of the writings of Hadhrat Masih Mau'ood[as] was recognized from the very beginning. Hadhrat Munshi Habibur Rahman[ra] who was one of the earliest companions of Hadhrat Masih Mau'ood[as] writes that while he was searching for someone who could become his spiritual

guide, he wrote to Maulvi Rashid Ahmad Gangohy who later became a bitter enemy of Hadhrat Masih Mau'ood[as]. Maulvi Sahib gave his candid opinion which describes one unique distinction of the writings of Hadhrat Masih Mau'ood[as]. He wrote:

'I have not read all the books of Mirza Sahib but the ones I have read, a new thing is found in them and that is *the answers* Mirza Sahib has given to the objections of the opponents of Islam, he has given from the Holy Qur'an. This is something that has never been done before. Therefore, Mirza Sahib, without a doubt, deserves to be accepted as '*Mujaddid*' or 'Reformer'.

(Ashab-e-Ahmad v.10, p 81)

This is the confession of someone who later became a staunch enemy of Hadhrat Masih Mau'ood[as]. In this regard you must recall the opinion of another arch enemy of Ahmadiyyat, one named Maulvi Mohammad Hussain who wrote lavish praise of Hadhrat and his writing in the review of Hadhrat Masih Mau'ood's[as] book '*Braheen-e-Ahmadiyya*'.

Going back to the account of Munshi Habibur Rahman Sahib[ra]. He wrote, describing his quest for the truth.

"In those days, once Munshi Arora Sahib[ra] went to Qadian. I went to his room after I finished my work at the court around noon. I found that Munshi Sahib[ra] had returned from Qadian. He gave me two books, '*Fateh Islam*' and '*Tauzeeh Maram*'. I was so anxious that I went back to my office immediately and read the '*Fateh Islam*' with rapt attention right there and them. After reading it, I can not describe how I felt. *My faith, my belief reached such a level of conviction as if a stake had been driven through my heart.*"

In this book Hadhrat Sahib[as] has described the outline of the heavenly plan for revival of Islam and defined the major areas of activity that the Jama'at was to follow in its *Tarbiyyat* and *Tabligh* activities. We should all read it first hand to understand the scope and purpose of the Jama'at as an organization.

In this regard it would be interesting to note what another companion of Hadhrat Masih Mau'ood[as], Hadhrat Munshi Zafar Ahmad[ra] stated about another book, '*Braheen-e-Ahmadiyya*', which was the first book of Hadhrat Masih Mau'ood[as] published in the early 1880's. He used to admire this book, its eloquence, its depth and realized the writer of the book was peerless. And he fell in love with Hadhrat Masih Mau'ood[as] just by reading that book.

Companions of Hadhrat Masih Mau'ood[as] like Munshi Zafar Ahmad[ra], Munshi Arora[ra] and others would gather on a daily basis after work to talk about him or read his books or recite his poetry and would go home after *Maghrib* and *Isha* prayers. Such was the devotion of early companions to the pearls of wisdom and spirituality contained in the writings of Hadhrat Masih Mau'ood[as]. We should also take a cue from it and make a habit to read his books on a daily basis and involve our family and friends to maximize the benefit by discussing and exploring the depth of the subjects. These days MTA and internet provide an easy access to this tremendous literature when and where we can find time.

Recently a survey of young men and women of age group 17-24 showed that the most favored activity for them was spending time with parents. It ranked higher than spending time with friends. Similarly 75% felt that the most important thing for them was their relationship with parents. I do

not see why we cannot make a routine of reading or listening to the Ahmadiyya literature after a prayer like *Maghrib* or *Isha* and spending time discussing some of the relevant issues as a family.

Hadhrat Masih Mau'ood[as] wrote about some of the salient features of his writings in his book '*Tadhkaratush Shahadetain*' where he talks about Sahibzada Abdul Latif Shahib[ra].

"It was during the time I had been continuously receiving this revelation and supported by clear and powerful signs that my claim, of being the Promised Messiah with all the proofs, was made known to the world at large, that my books, somehow, reached a venerable sage of Khost, Akhwand-zadah, Maulvi Abdul Latif by name. He studied all the arguments that I had advanced therein with the Divine support and which were adduced from documentary evidence that appealed to reason. As this noble sage possessed the heart that was pure and being a man of clear understanding, piety and fear of God, he did not feel any compunction in accepting my claim. His pure conscience readily accepted that I was really sent by God and that my claim was true. He, therefore, began to give great importance to my books and held them in great esteem."

In this regard the experience of Maulana Ghulam Rasool Rajayki[ra] is very interesting. He reports that in his youth, he used to study *Masnavi of Maulana Room* under the tutelage of Mualana Imam Din[ra]. None of the two had accepted Ahmadiyyat yet. One day, after *Zuhr* prayer a policeman came to the mosque to say his prayer. He had a book with him which the teacher, Maulana Imam Din asked to see. He refused by saying that it was the writing of his spiritual leader and he was afraid that if they made any untoward remarks about him, he would be offended and might not be able to control his anger. When he was reassured that no such thing would happen, he gave him the book and even said he could keep it for a few days and he would pick it up on his way back. The next day when Maulana Rajayki[ra] Sahib went to the house of his teacher, he found the book in his living room. He picked it up while waiting for his teacher. This book was '*Aeena Kamalat-e-Islam*' along with some poems of Hadhrat Masih Mau'ood[as].

He started reading the poetry. The first verse was

'What an amazing brilliance there is in the personage of Mohammad[saw]. What a precious pearl there is in the treasure of Mohammad[saw].'

He was moved by it and tears started to flow from his eyes. When he reached the last verse,

'Though miraculous effects are not witnessed anywhere, come here and find these in the servants of Mohammad[saw].'

He was so moved that he only wished he had the good fortune of benefiting from the company of such an accomplished holy man.

Then the next poem was:

'We have exhausted the search in all possibilities but have found no religion quite like the religion of Mohammad[saw].'

'They call me 'infidel' and 'apostate' and 'Anti-Christ'. These names I am called all because I grieve over the plight of this *millat*.'

When he read this last verse he felt sad that such a holy man was so abused by his people. On the return of his teacher, Maulvi Sahib asked him if he knew who

the writer was and when and where he lived. He replied that the writer is a contemporary and is a resident of Qadian. Then he made this candid observation.

'Probably no one ever was quite equal to this person in his love for the Holy Prophet[saw].'

Maulvi Sahib says he read a few more verses and when he read this verse,

'Heaven is bearing signs and Earth is saying this is his time. These two stand as witnesses for attestation of my truth.'

He says that he was fully convinced of the validity of the claims of Hadhrat Masih Mu'aood[as], that he was the Messiah and the *Mahdi.* He wrote a letter and did the *Bai'at.* This was in 1897.

Maulana Rajayki Sahib[ra] recorded his assessment of the writing of Hadhrat Masih Mau'ood[as] in these words:

'I felt as if I have come out of a world of darkness and entered state of illumination.'

Hadhrat Khalifatul Masih 1[ra], who was one of the greatest scholars of his time and was a saint in his own right, recognized the greatness and uniqueness of Hadhrat Masih Mau'ood[as] even before he claimed to be the Messiah and the Mahdi. He acknowledged the powerful impact of Hadhrat Masih Mau'ood[as] in these words:

'God as my witness, I have advanced in righteousness since meeting him. By recognizing this Ahmad, I have appreciated the greatness of that Ahmad. There were many difficult points in the Holy Qur'an that were unclear to me, he exposed them to me and I have been awakened.'

I have narrated just a few examples as testimonials to the great wisdom and powerful impact contained in the words of Hadhrat Masih Mau'ood[as]. His words have such an impact on your heart and mind that they seem alive. He wrote and spoke extensively on a wide variety of topics concerning faith, spirituality and morality. The shear research and effort that went into producing that literature is mind-boggling. At one place Hadhrat Masih Mau'ood[as] writes that in order to find the usage of '*Tawaffa*' in refuting the false belief that Jesus as, son of Mary, is still alive, he studied all the books of *Ahadith* from beginning to end and looked at the major works of Arabic master poets and found not even a single place where the word was used for any meaning other than the death of a human being. At another place, in explaining the reason for writing a response to an vitriolic and offensive book written by the *Aryas* of Qadian, he says that Allah, the Almighty had urged him to write the response and had assured him of His help in this effort.

As was predicted by the Holy Prophet[saw], Hadhrat Masih Mau'ood[as] uncovered and freely distributed treasures of spirituality.

'Those treasures that lay hidden for a thousand years, I am here to give freely if anyone cares.'

At another place he writes:

"I tell you very truly that ones quickened at the hand of Messiah died, but anyone who would drink from my hand that which has been given to me shall never die. The life giving words that I say and the wisdom that pours forth from my mouth, if anyone else can do the same, then know that I have not come from God Almighty. But if this wisdom and knowledge, that has the effect of elixir of life for dead of heart, you

can not obtain from any other place, then you have no excuse for this offense that you refuse the fountain that was opened in the heaven."

(Azala Auham, Part 1, p3)

This quote is self explanatory in the need for us all to give due attention to the literature produced by Hadhrat Masih Mau'ood[as].

If I were to say the writings of Hadhrat Masih Mau'ood[as] are our life line to faith, it won't be an exaggeration. Most of us realize that. But there is great and urgent need for us to study this literature thoroughly and repeatedly to maximize its benefit. Hadhrat Masih Mau'ood[as] said that he expects every one of his followers to read his writings at least three times. It is, therefore, the responsibility of each and every one of us to read those books and even more importantly to make the new generation of Ahmadis, born or converted, to appreciate the true significance of this massive treasure. The onus is on all of us now that so many of his books are so readily available in so many languages. We all need to understand the finer points of faith as elucidated from the Holy Qur'an and life of Prophet Mohammad[saw] by Hadhrat Masih Mau'ood[as]. We need to familiarize ourselves with the arguments and the line of arguments used by Hadhrat Masih Mau'ood[as]. There is hardly any new objection that is raised against Islam or Ahmadiyyat that was not addressed by Hadhrat Masih Mau'ood[as] a least in principle. If we make a sincere and concerted effort to understand our faith, I am fully confident that Allah, the Almighty will guide us to a higher level of faith and shall also enable us to convey this message more effectively to the people around us. It is available in print, it is available on internet and it is available in the form of *Khutbas* of the Khulafa of Hadhrat Masih Mau'ood[as]. It is for us to pay due attention to it. We must do it to preserve and enhance our faith and that of our children.

In the end I would like to reiterate what Hadhrat Masih Mau'ood[as] said the purpose of his advent was. the Promised Messiah[as] has said:

"I have been sent so that the age of Truth and Faith should come again and *Taqwa* should develop in hearts. So these acts are the reason for the creation of my being."

"I have been told that again Heaven shall be close to Earth after it had moved a great distance away."

I would like to conclude my presentation with this prayer of Hadhrat Masih Mau'ood[as]:

"O God, this Jama'at is Your Jama'at. Grant it blessings and infuse into them the spirit of truth, as all providence is Yours Alone *Ameen*) Grow in their hearts green branches of *Taqwa* (Righteousness) that are laden with the fruits of righteous deeds. Remove their weakness and remove all their indifference. Establish Your Grandeur in their hearts and create distance between them and their selfishness. O Allah! Bless their tongues with the gift of truth, ears with attentiveness to Divine Commands, and eyes with spiritual vision, so that even the motion and rest of their lives coincides with Divine Will. And give them all such a heart that will incline towards Your love and give them such an understanding that will attract towards You."

In the end, 'All praise belongs to Allah, the Almighty and peace is on all His servants that He selected.' *Ameen.*

(Azala Auham, Part 2, p 545)

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COMING OF AGE IN AMERICA: THE BENEFITS OF FOLLOWING THE MESSENGER[saw]

Hamza Ilyas

Transcribed by: Karimullah Zirvi

In the verses that I have just recited, Allah goes on to tell us, "Verily you have in the Prophet an excellent model. For him who hopes to meet Allah and the last day and who remembers Allah much, and when the believers saw the confederates they said, 'This is what Allah and His Messenger promised us. Allah and His Messenger spoke the truth and it only added to their faith and submission.' "

In this speech as it were. I call it a speech but in actuality I see it as a bowl of milk. *Insha Allah,* I hope that you will be able to partake of this with your spiritual tongues and stomachs. But, incidentally, as I was thinking of this whole subject it reminded me of these particular verses. In these verses, the Messenger of Allah, the master Prophet, *Rasoolullah*[saw] and his companions found themselves at war and they found a countless hoard of troops waiting to rip them to pieces, simply because they said their Lord was Allah. Not only that they said it with their tongues they said it with the tongues of their hearts and so people wanted to wipe them out. But in this society today it is your affirmation that your Lord is Allah and because of that your enemy you cannot see. Those days are over It is done. The reality of it is that it is the society as a whole that wants to eat you up alive. It wants to eat hearts up alive and then spit you out. It wants to corrupt you. But that is not the worst news actually. The worst news is that you yourself want to corrupt yourself. But *Alhamdulillah,* just as the soil becomes dry, just as the plants are in need of water, just as in a few hours your stomach will begin to growl.

The heart of man needs Allah. They need the love of Allah. This is the yearning that the hearts have. Allah Himself points out in *Surah Al-An'am* (Chapter 6), "And thou obey most of those on earth they will lead you astray from Allah's way. They follow nothing but mere conjuncture and they do nothing but lie." This is the reality. This is why so many times in the Qur'an Allah says, "This is for those who use their understanding. There indeed are signs for men who would reflect." Reflection comes from the mind first and then the best part of the reflection is that leads to faith and conviction. It is Faith and conviction that Allah makes mention of in this verse. It only added to their faith and their submission. Once the faith (this is more likely be true than not), once that increases then one's heart follows, one's mind follows, one's hands and feet follow and then one learns by experience instead of the conjecture. Allah intends to give you experience, all of the experience, and this is why the Promised Messiah[as] came to give us experience. Let us taste that bowl of faith and submission and love of Allah. This is life. It reminds

me when I think of this conjecture of yet another verse that the great icon the friend of Allah, Ibrahim[as] characterized which was forever immortalized in the words of the Mighty Qur'an when he said:

And when he saw the moon rise with spreading light, he said, "Can this be my Lord?" But when it sets, he said if my Lord guide me not I shall surely be of those who go astray. And when he saw the sun rise with spreading light, he said, "Can this be my Lord?" This is the greatest but when it also set he said, "O my people! Surely, I am aware of that which you associate with God." There is a lesson in it for us, actually. Because day after day reveals yet another invention, another piece of clothing, yet another movie with far more spectacular special effects attracting our attention pulling our minds and pulling our hearts, pulling that love that yeaning that we actually have for Allah in the wrong direction. Man needs the guidance. The hearts need the love of Allah. The soil needs the rain. In the inevitable result if it does not perceive that man's search for Allah remains unfulfilled so he runs to and fro looking for Allah, looking for response, looking for something to put his faith in, something to put his trust in, something to answer his prayers and requests and he starts looking at that moon with its reflective light, he starts for looking at that sun because it is the greatest, he starts looking for that most interesting movie out with the best special effects, the most interesting inventions in cars, in TVs, in DVDs, and in IPODs to strengthen the eyes in his heart when it is actually the eye of Allah that he sees Allah through. It is the search that has man running to and fro that Allah talks about in Holy Qur'an. Allah sets forth a parable: A man belonging to several partners who disagree with one another and a man belonging wholly to one man. Are the two of them equal in condition? All praise belongs to Allah, *Alhamdulillah*. But most people know not. It is actually that urge that remembrance of everything else but God that had you running like this. Had me running like this.

But may be I diverted for a moment here. What is the purpose of the Messenger? The purpose of the Messenger is to direct that yearning, to direct that remembrance. It is through the satisfaction of that remembrance with something wholesome that gives man that satisfaction. So Allah sent down the Qur'an and then He sent down the most beautiful exposition of the Qur'an which are the writings of the Promised Messiah[as] This is that which the *Rasoolullah*[saw] had said that when he comes he will distribute jewels, countless rubies, pearls and diamonds so much so that the people won't even be able to take them. Are we listening to the Messenger? Because he is directing our attention to that water, for that satisfaction that we will never be able to find in the newest car. We will never able to find in the latest movie and you will definitely never able to find in any of the restaurants and all the other places that people frequent searching for Allah. Looking for love in the wrong places.

Abu Musa Ash'ari[ra] relates that the Holy Prophet Muhammad[saw] observes that the case of the knowledge with which I have been sent is as that of the rain that falls on land part of which is too good, too fertile, and the dry grass turns green and a quantity of new and fresh grass is produced, and part, of it is dry and it stores up the water and God makes it beneficial for the people. They drink from it and use it for cultivation and part of it is

barren, plain which neither retains the water nor produces fresh grass This is the case of those who understand the faith revealed by Allah and benefit from that which Allah has sent me and learn it and teach it and those who do not stir their heads to gain knowledge of the faith and do not accept the guidance with which I have been sent those are the people who like the plain and barren ground. Would oyou leave your heart unwatered? Most of us who own homes, I can guarantee you, we won't get there and see whole big dry desert out in front. You will be out there every Saturday with the lime and seeds for the grass, watering it and so forth. But what about your heart? Allah Himself says. "Say if you love Allah follow Me then will Allah love you and will forgive your sins and Allah is most forgiving, merciful." You see, it is that urge, that drive in our hearts that had been running to and fro. While Allah says, "Hold on, you are looking for Me. Let Me guide you to Me. If you want to do that then follow the one who loved Me the most, whose ways were most acceptable to Me."

It was the *Sunnah* of *Rasoolullah*[saw], which was so attracted to Allah, so much so that in his last *Khutbah* he said that I leave with you two things, the Qur'an and my practice. I leave you the guidance, which is how to get to Allah because you have that urge and I leave you my practical example. How then could we then be turned away? The Promised Messiah[as] comments on this as a matter of fact. He says, I wish to see that my followers have become like the companions of the Holy Prophet[saw] in giving preference to Allah's Will. Nothing else should stand in their way. They should attach no importance to their riches nor to their lives. The companions faced heavy odds to win Allah's pleasure and if anyone of them was not tried for Allah's sake he would feel sorry and worried. They had understood that the treasures of Allah's pleasure were hidden under trials and tribulations. The verse of the Holy Qur'an exactly defines the position to which they had reached. It says, "Some of them had been martyred and had reached their goal while there are others who still await the chance to lay down their lives and attain martyrdom."

The *Sahaba* never stooped to worldly gains that they live long, amass wealth and enjoy a carefree life. Whenever I look to their example I cannot but admit the highly ennobling spiritual powers of the Holy Prophet Muhammad Mustafa[saw], the chosen one. One wonders how he totally revolutionized their lives and made them, turn their faces to Allah alone. It was through his practical example is what the Promised Messiah[as] is trying to draw our attention to. He said, in a nutshell, our only object should be only to seek Allah's pleasure and we should make every effort to get it even though we are required to undergo hardships, for Allah's pleasure is far better than this world and much superior to all worldly pleasures. When a man is wholly devoted to God and finds discomfort and displeasure in His Will, then doubtlessly the world turns to him. Allah is the Master of everything that you are sitting on or dressed in while driving home or laying in when you get home. Why can't He give it to you? There is not a single person in Bill Gate's state that is starving at home, I can assure you. This is my firm promise to you. If you come to my house as a matter of fact I will at least make you a meal, and I have nothing. But Allah owns the skin you sit in and your boss, and the paycheck and the

bank account that you put your direct deposit in. Would you turn to everyone else but Him? Allah the Glorious puts it again. Is He then whose bosom Allah has opened up for the accepting of Islam so that he possess the light from his Lord like those who are groping in the darkness of disbelief. Woe is then to those whose hearts are hardened against the remembrance of Allah. They are in manifest error. Say shall I take any protector other than Allah, the Maker of the Heavens and the earth. Who feeds and is not fed. Say I have been commanded to be the first of those who submit and be not of those who associate partners with Allah. There was a very dear friend of mine, I went over to their home one day and after Prayer I went as is my practice to recite the Holy Qur'an, and I found a poem inside and the poem broke my heart. I read it so many times (the Qur'an), because it is not poetry but it is the most beautiful thing I ever read. When I first accepted Islam when I opened up the Qur'an I came to the verse where it says, How could you disbelieve in Allah? You were without life and He gave you life and then He will cause you to die and then to Him is the return. Whenever I read any of the poems of the Promised Messiah[as] it is like my heart breaks and I fall in love all over again. But I came across something that one of those who also followed the Master Prophet *Rasoolullah*[saw], who is in so much love with his Master Prophet. It got to be over thousand years ago, but he talks from a position with Allah. His name is Hadhrat Ibne Arabi. And I found it, and I include it today, because it was just when I was writing my speech. He writes in his poem as if Allah is speaking, "I am near to you than yourself, than your soul, than your breath, who among creatures would treat you as I do I am jealous of you over you. I want you to belong to no other not even to yourself. Be Mine. Be for Me as you are in Me. Though you are not even aware of it. Dearly beloved! Let us go towards union and if we find the road that leads to separation we will destroy separation. Let us go hand in hand. Let us enter the presence of truth. Let it be our judge and imprint it as a seal upon our union forever. When I read that it reminds me of actually going hand in hand which is the closest that I can conceive, I am a mere human, as if near you but it reminded me of going hand in hand with Hadhrat Muhammad[saw].

You know, my father passed away when I was 22 years old, That is six year before I accepted Islam and everyday I find myself looking for an example and everyday I find a good example in the Messenger of Allah. Because when I look around me no one is happy. The people walking down the street, they are not happy. No one is happy even among ourselves and it dawned on me finally when I read that verse. As a former Christian one of the things that occurred to me was how can I pray to Jesus when he himself was praying to Allah. But this is what dawned on me actually. How can I pray in fact to any human? How can I place my trust in any human? Be he Ahmadi or non-Ahmadi, be he Muslim or non-Muslim. How can I hope or seek some sort of benefit from that person when that person goes home and offers prayer like I do. The best person for me is the Messenger of Allah. But hold on for a second, for a few tips. He lived a thousand and four hundred years ago. So sometimes it is difficult for me to put my finger on, conceptualize him. But then in the good example of the Holy Prophet *Rasoolullah*[saw] is the good example of the Prophet, the Promised Messiah[as] and whenever

his face in those pictures that all of us have my heart swells. But wait a minute, sometimes, just sometimes, I say to myself but he lived here over a hundred years ago with the Grace of Allah, the Almighty we have just come back from London where we had the grace of Allah on us and the firm favor when we had the opportunity to sit in the presence of Hadhrat Khalifatul Masih V[aba], where we sat next to him and there was this glow on his face. I can assure you when you watch MTA and you see him very stern and he is addressing the whole planet, all of the humans therein, it is so different when you sit next to him.

You know we sat next to him, first of all when he hugs you it is as if you lose yourself. As for me, it was like hugging, may Allah bless my father. But it was like hugging my father to the nth degree. It was like hugging the Promised Messiah[as]. It was like hugging the Messenger of Allah, Muhammad Mustafa[saw] a thousand and four hundred years ago. It was as if Allah had come down to me Himself and hugged me and loved me for just all of 30 seconds and it dawned on me why on earth when I put my trust in a human being who prays like me. It is as if *Rasoolullah*[saw] has manifested himself over and over and over again. I felt like that orphan in *Surah Adduha* giving the glad tidings from my heart to my hands to smell him, to kiss his neck. It was as if I ceased to exit. In placing our hopes in Allah why won't we cease to exist. He would never die but the only way to Him is to love Him the way that Muhammad Mustafa[saw] loved Him, the way that the Promised Messiah[as] loved Him, the way that all of our Khalifas loved Him. You can see it on their faces. You can feel it in the way they shake our hands. To love him when you see that light from Chaudhry Muhammad Zafrulla Khan Sahib[ra]. It is that love, it is that light, it is as if you bow down yourself in the dark just like your leader does. If you abandon him it is as if you abandon the Messenger of Allah. If you reject him, if you don't watch his Khutbas, if you don't listen to him, if you don't try to be like him it is like not trying to be like the Promised Messiah[as]. How could you claim to love him? It is like not wanting to be like the Messenger of Allah[saw]. How could you not love him? Which means, it is like not even loving Allah. And I can assure you he only abandons you if you abandon him and even if you abandon him you still get up in the morning

My dear brothers! In my last 30 seconds, it is my prayer that Allah should have Mercy upon us, May He guides us what is even near to this straight path. May He open up our hearts. May He increase our love for Him and for His Prophets and for His Prophet's Khalifah, who is walking on earth today, Hadhrat Khalifatul Masih V[aba]. May Allah have mercy upon us. May He love us and forgive us, may He guide us and strengthen us.

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HADITH

Hadhrat Abi Malik[ra] relates that his father told him he heard the Holy Prophet[saw] say: "For the one who declares that there is none worthy of worship except Allah and negates all those who are worshipped besides Allah, his life and property become sacred. He is accountable to God Almighty for the rest of his deeds."

(Muslim kitabul Iman babul amr biqitalunnasi h±atta yaqulu la ila-ha ilallah)

THE "STRAIGHT PATH" TO A SUCCESSFUL MARRIAGE: ESSENTIAL TEACHINGS FOR MEN

Dr. Irfan Ahmad Alladin

"O ye people! Fear your Lord Who created you from a single soul and created therefrom its mate and from them twain spread many men and women; and fear Allah, in whose name you appeal to one another, and fear Him particularly recognizing ties of relationship. Verily Allah watches over you (Al-Nisa, 4:2)."

I have been blessed with the opportunity to speak to you on the topic of "The Straight Path to a Successful Marriage." I wanted to approach the topic by first discussing the injunctions of the Holy Qur'an as this book is our guiding light and its teachings should form the bedrock of any successful marriage. I would then like to describe the marriages of the Holy Prophet[saw] about whom Hadhrat Ayesha Siddiqa[ra] has said, "His character was the Qur'an." Finally, we can discuss some of the challenges facing young couples today, living in Western Society, and see how these can be overcome utilizing the teachings of the Holy Qur'an, the Holy Prophet[saw] and the Promised Messiah[as].

The above verse contains the phrase *nafse wahidatin* or single soul which can refer to Adam, or it can refer to any man and woman as one entity with two parts functioning as one unit. *Manna* and *Salwa* are also referred to as two parts of a food or meal. The verse may also refer to either man or woman individually. In the latter case, it is with one's mate that the unit is created with which the propagation of the species can be carried out. Thus, the concept of celibacy of non-union is negated with the above verse as such practices go against the nature of man and the order that Allah has created. The Holy Qur'an also states, "He has made for you pairs of your own selves, and of the cattle also pairs (42:12)" and "We created you in pairs (78:9)." In fact, "We created everything in pairs (51:50)." Just as other species were created in pairs, so was mankind. The word "min" in this context means "from", so woman was created from the same species as man and vice versa.

Despite our creation in pairs, Islamic teachings illustrate that the nature of the male and female are in contrast to one another creating appeal for the other sex; hence, opposites attract. The Holy Prophet[saw] said, "Women have been created from a rib, and surely, the most crooked part of a rib is the highest part thereof. If you set yourself to straighten it, you will break it (*Bukhari*, chapter on *Nikah*)." Thus, the expression "created from a rib" is only to be taken figuratively and not literally; hence, Eve was not taken from the rib of Adam. It does mean, however, that Eve was created from the same species as Adam, but, just as a rib has curvature or crookedness, so does the nature of women. The most crooked part of the rib is the highest part. It is this crookedness that lends charm to her. Regarding men, there is another expression. "Man is made of haste (21:38)."

This means that man is often hasty in his decisions and his actions, while the crookedness of woman refers to her displeasure with coquetry. When a man deals with her angrily, he destroys her beauty, her charm. Thus, Islam teachings highlight the beauties of both men and women and enlighten us regarding the interplay between the sexes guiding us to successful relationships.

Islamic teachings stress the importance of maintaining polarity of the sexes in order to achieve successful marriages. Men are encouraged to keep beards as a sign of masculinity. The Holy Prophet[saw] said to keep a beard even if as long as a grain of rice. The Khalifatul Masih V[aba] has advised that male officeholders be chosen from those who keep beards and only if one cannot be found should they be chosen from the clean-shaven members. Similarly, women are encouraged to remain feminine. When the Holy Prophet[saw] mentioned three groups of people who would not enter paradise with the believers, one was the "*rajlah*", referring to women who mimic men. The Holy Prophet[saw] always showed great care for the women. If a caravan rushed forward when it included women, he urged the members to slow down and act with caution. He said to care for the glass, remarking on the delicate nature of women.. It is this complementary role between men and women that preserves relationships and this concept is highlighted in *Surah Al-Baqarah*, verse 188, which states, "They are garment for you and you are a garment for them." This verse highlights the purpose of marriage in Islam which is the comfort, protection and embellishment of the parties.

Unfortunately, conflict and strife is present in too many marriages in modern society, often due to a lack of polarity; hence the feminization of men and masculinization of women resulting in a unisexual society where neither gender is a garment for the other. Rather, each reinforces the other's weaknesses. Also, the discarding of raiment by both sexes is a sign of the latter days. The Promised Messiah[as] has described the relationships between the physical, moral and spiritual states of man. As discarding physical raiment has left man to physical nakedness, discarding spiritual raiment has lead to spiritual nakedness. The best spiritual raiment is *Taqwa*, and the loss of *Taqwa* can only lead to marital strife.

In contradistinction to the marital strife plaguing Western Society today, one can look at the blissful marriages of the founder of Islam, Hadhrat Muhammad Mustafa[saw]. The first marriage of Holy Prophet[saw] was to Hadhrat Khadija[ra]. The contrasts in this marriage were striking. The Holy Prophet[saw] was marrying for the first time while she had already been widowed twice, the names of her husbands being Abu Halah and Ateek. At the time of marriage, Hadhrat Khadijah[ra] was a wealthy businessman, while Holy Prophet[saw], being an orphan, did not enjoy this social status. His prominence in society was based only on his piety, sincerity and truthfulness, hence his being called *Siddique* and *Ameen*. To illustrate the wealth of Hadhrat Khadijah[ra], one may note that she had several slaves. Upon marriage, the Holy Prophet[saw] immediately freed them.

Despite these great differences in backgrounds, the marriage of Holy Prophet[saw] and Hadhrat Khadijah[ra] serves as an example for all marriages.

While Hadhrat Khadijah[ra] was an established businesswoman, she let Holy Prophet[saw] run the external affairs for the family unity. While she was wealthy and had kept slaves in the past, she did not object to Holy Prophet[saw] freeing all of them immediately. While she had already been married twice and many child-bearing years had passed, she bore the first seven of the Holy Prophet's[saw] eight children, three of four sons and all of his four daughters.

Most importantly, when the Holy Prophet[saw] received the call by Hadhrat *Jibraeel* in the cave Hira, "*Ikra...*," he confided first in his wife and she immediately accepted him while the most of the remaining Quraish castigated him. Hadhrat Khadijah[ra] even brought him to her cousin, Waraqa bin Naufal, a Christian hermit, who said, "The angel who descended on Moses has descended upon you. I wish I would be alive to help you when your people will turn you out."

This extraordinary degree of love, faith and mutual trust between husband and wife has not and will not be found in any other marriage. While the media continues to assail the Holy Prophet[saw] having had several wives, it is essential to note that during his marriage to Hadhrat Khadijah[ra], she was his sole partner. His love for her was so great that it evoked even the jealousy of Hadhrat Aisha[ra]. On one occasion Hadhrat Khadijah's[ra] younger sister, Halah, came to visit the Holy Prophet[saw]. When he heard her voice, he became startled and remarked:

"It must be Halah; her voice is so much like Khadijah's." At this Aisha[ra] could no longer control herself and remarked:

"How come you always think of the old woman who is dead, while God has given you better wives?"

The Holy Prophet[saw] replied:

"It is not so. When people rejected me she stood by me, when people disbelieved, she believed and accepted Islam; when I had no support, she helped me."

Such total devotion is rarely found in Western or any marriages, despite the great emphasis placed on love and romance in modern society.

Similarly, the marriage of Hadhrat Aisha[ra], daughter of Hadhrat Abu Bakr[ra], to the Holy Prophet[saw] showed great contrasts. She was several years younger than the Holy Prophet[saw] and had already engaged to Jubayr bin Mutim who had not accepted Islam. Jubayr broke the engagement because of Hadhrat Abu Bakr's[ra] attachement to the Holy Prophet[saw]. This marriage was not consummated until after the Holy Prophet[saw] migration to Medina. As Hadhrat Aisha[ra] was much younger than the Holy Prophet[saw] and outlived him by many years, as well as intelligent, pious and quick-witted, she was able to relate many *Ahadith*. In fact, more than one fourth of all *Hadith* were related by Holy Prophet[saw].

Hadhrat Safiyah was of Jewish descent and seen as an outsider. She was of short stature and often discriminated against by the other wives of the Holy Prophet[saw]. On one occasion, Hadhrat Aisha[ra] called her a "shrimp." The Holy Prophet[saw] said, "Aisha, you have said a word, which if dropped in the sea, would pollute the whole water." On another occasion, Aisha and Zainab teased Safiyah regarding their ethnic superiority saying they were not

only the Holy Prophet's[saw] wives but also related to him. The Holy Prophet[saw] told her to reply "...your father was Aaron, your uncle Moses and your husband is Muhammad: so how can they be superior to you?"

Thus, after looking at the foundations of marriage in Islam laid out in the Holy Qur'an and *Hadith* as well as the excellent example of the Holy Prophet[saw] and even those of the Promised Messiah[as], we can try to draw some guidelines for couples today, particularly Ahmadi Muslim men and women living in the West.

The first, of course, is fear of Allah or righteousness as has been mentioned in the *Nikah* sermon so many times. The reason fear of Allah is mentioned so many times is that the goal of marriage is to increase one's *Taqwa* and nearness to Allah. In contrast, the goal of Western marriage has traditionally been love and romance and in modern times, reduced to mere carnal passion. Music, too, has moved from charming and romantic to raw, if not crude and this is a mere reflection of the interplay between men and women. Society is steadily reverting to a more primitive state, more closely resembling animals than people. Islam, however, elevates us to the highest state and for Muslims, the purpose of marriage is to increase our nearness to Allah. If one does not marry, the Holy Prophet[saw] said the reward of all of his good deeds will be cut in half.

In fact, *Taqwa* encompasses virtually all the principles of a successful marriage. One of these, for example, is the balance between individual freedom and responsibility to one's spouse. Hadhrat Khalifatul Masih IV[rh] has mentioned in his book, "Islam's Response to Contemporary Issues", that individual freedom is gaining ground in developing countries as it is already given preference in the West. In Islam, while individual liberty is respected, priority is given to collective freedom. In the case of marriage, it is essential that each party look at what is beneficial for the family unit. This is likely due to the preference given to the afterlife in Islam, whereas in Western philosophy, the "here and now" concept adversely affects marriages.

Another manifestation of this "me" attitude is evidenced by the paucity of children from today's marriages. As raising offspring requires sacrifice of time and money, we see couples having fewer and fewer children. In the past, at least, it was a sign of wealth to have more children and, today, with the great emphasis on personal liberty children are considered a mere burden. The Holy Qur'an says:

"Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and of rivalry in multiplying riches and children (57:21)." Today, couples postpone having children obsessed with their own careers and living for the good of this world. When they achieve a certain degree of wealth, they desire more as the Holy Qur'an says in *Surah Takathur*, "They search for worldly good until they reach their graves. Nay, they will come to know. Nay, again, they will come to know."

In *Surah Bani Israel*, it warns, "Kill not your children for fear of poverty." Children not only take time away from making money, but also require a monetary commitment. Still, to not have children for fear of poverty is an affront to Allah's attribute as the Provider. Moreover,

it strengthens the ties of matrimony. Often, couples stay together and work through their differences merely for the love of their children. This is an example where accountability, responsibility and sacrifice triumphs over individual liberties. Thus, newlyweds should avoid postponing children and mature couples should continue to have children as long as they have the health to bear them and the energy to raise them.

Chastity is essential in Islamic marriage. As it was mentioned that men and women are discarding their physical garments, thereby increasing physical nakedness, a loss of spirituality and chastity leaves a spiritual nakedness. Free mingling between the sexes is a part of Western, and now more common in Eastern society and likely greatly contributes to the marital discord and divorce that has become pervasive. When men are exposed to more women, they may meet some who appear more intelligent, others who are more compassionate and still others who are more attractive. Similarly, women who interact with men will find some who are more understanding, others who are wealthier and still others who are more handsome. Thus, limiting contact with the opposite sex except those within the prescribed limits is essential for maintaining marriage. A lady should not be with a man other than her husband, father, son or brother and the corresponding relations applies for a man as well. The Holy Prophet[saw] said that when a man and woman are alone in a room, verily there is a third with them and that is Satan.

So many marriages collapse because men and women find others who are more appealing, but this is a vicious cycle. A woman may divorce her husband when she finds a man who is more attractive, but only until she finds another who is a better provider and then, he, too, would be discarded for a more compassionate gentleman. A similar story could be told for many men. This constant exposure to members of the opposite gender can erode even the most successful and secure marriages. It is for this reason that Islam stresses chastity and separation of the sexes as much as possible. Islam limits such interactions and, when absolutely essential, places restrictions. Men and women should cover themselves and mention should look downward as mentioned in the Holy Qur'an. Women should speak directly and succinctly and avoid flirtatious behavior. These restrictions make one like the mouse who lives in a hole. He is not aware of the vastness of this earth as his experiences relate to his hole and just beyond. Such measures and this high degree of chastity enforce the sanctity of marriage.

Strengthening the family system is also a purpose of marriage and strengthening ties of kinship is mentioned in *Surah Al-Nisa.* The extended family often provides support for a couple when they are in dire circumstances, thereby strengthening and preserving the matrimonial bond. On the other hand, if family members interfere and prove detrimental to the marital bond, it is best the couple respectfully request the family to stay out of their affairs. Hadhrat Khalifatul Masih V[aba] has mentioned in a *Khutba* that in mother-in-law/daughter-in-law disputes, 80% mothers are at fault and 20% daughters.

Finally, the hallmark of any Islamic marriage is prayer. With the help of Allah, even the most mismatched couples can have a successful marriage and, without His help, even the ideal couple will face turbulence, if not divorce. The

mother of Hadhrat Chaudhary Zafrulla Khan[ra] can serve as an example. When she was visited by the ambassador of the United Kingdom, he was extolling the praises of the Queen whose domain extended throughout the earth. It is said regarding the vastness of the territories that the sun never sets on the British Empire. He then minimized the seemingly simple task of caring for a simple dwelling like that of Hadhrat Chaudhry Sahib's[ra] mother. At this, she replied that with God's help even managing the entire British Empire could be simple and without His help, caring for the humble four walls would be impossible.

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THE CALL OF KHALIFATUL MASIH V[aba] FOR THE EAGER VOTARIES

Hadhrat Khalifatul Masih V's[aba] call in his own words:

"It is my ardent desire. I want to appeal earnestly that for the purification of your lives and the lives of your descendants join this heavenly scheme. Come forward, there should be fifteen thousand new *Wasaya* within this year. So that we can claim fifty thousand *Wasaya* within this centenary...

It is my ardent desire that in the year 2008 on the centenary of the establishment of Khilafat in Jama'at Ahmadiyya (Insha Allah), there should be at least 50% of the subscribers (Chanda paying) from among the earning member of every Jama'at of every country of the world who would have joined in this grand system of Hadhrat Promised Messiah[as] and would have arisen to such high standards of spirituality and sacrifices. This would be a modest offer to Allah the Almighty in thankfulness, which the Jama'at would be offering on the occasion of the centenary of Khilafat."

(Address of Hadhrat Khalifatul Masih V[aba] on the occasion of Jalsa Salana 2004 UK)

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LOVE FOR ALL, HATRED FOR NONE

Dr. Nasir Khan

The slogan of Love for all, hatred for none in the current form was put before the Ahmadiyya Muslim Community by our third caliph, Hadhrat Mirza Nasir Ahmad[rh]. However, the concept for this slogan was laid for the community by its founder Hadhrat Mirza Ghulam Ahmad[as].

He[as] stated, "My dear ones, there is nothing like peace. We should dispose kindly to each other and be mutually helpful. In the difficulties pertaining to religious and worldly matters, we should exercise such sympathy towards each other as if we have become limbs of the same body. My countrymen, a religion that does not inculcate universal compassion is no religion at all. Similarly, a human being without the faculty of compassion is no human at all. Our God has never discriminated between one people and another; attributes of God teach us the lesson that we, too, should behave magnanimously and kindly towards our fellow human beings and should not be petty of heart and illiberal".

This slogan was to emphasize upon the members of the Ahmadiyya Muslim Community the spreading of love and peace towards humanity in general. It was never meant to be just another slogan or a catchy phrase that our community should adopt but never follow. The fact is that the Ahmadiyya Muslim Community has indeed lived up to the true meaning of this slogan. We are a peace-loving community recognized as such all over. We help people from within our community and without, individually, and more recently as an organized group in the form of Humanity First.

However, the slogan has a deeper meaning for us. The fact is that it is another reflection of our truly obedient relationship with Hadhrat Mohammad[saw] who was the epitome of possessing love for his people. History is evident that the prophet practically demonstrated his actions in accordance with this slogan. He treated people even his opponents with kindness and compassion and stated that Allah does not show mercy to the one who does not show mercy to others. He brought Islam that never attacked the founder of any religion and acknowledged the truth of all prophets belonging to all the different nations of the world.

He brought the Qur'an that laid the foundation of peace between nations and religions by stating in the verse 2:257, "there is no compulsion in religion", and instructs us in verse 5:3, "help one another in righteousness and in piety; but help not one another in sin and transgression". Furthermore, it instructs in the verse 7:57 as "and create not disorder in the earth after it has been set in order", and in the verse 7:143 as, "and follow not the way of the mischief-makers".

He said that no one could be a true faithful unless he likes for his brother the same that he likes for himself and that the best Muslim is the one from whose tongue and hands other Muslims are safe. He always tried to avoid confrontation and violence. When the situation at Mecca became intolerable due to severe opposition and persecution, he migrated to Medina to avoid

unnecessary confrontation. But when he returned a few years later as the victor and in power, he said with great humbleness, "today is the day of forgiveness". Many opponents who were expecting severe retaliation embraced Islam because of this remarkable act of forgiveness, due to which the return to Mecca was practically without bloodshed. This is what true Islam is all about—submission to the will of God and peace.

For a Muslim, true obedience to the Holy Prophet[saw] is virtually obeying God's commands, which then leads to procure His love and affection. True obedience to the Holy Prophet[saw] thus requires us to remain steadfast and ever so peaceful. It requires us to devote our lives, finances, and time for the cause of spreading Islam in its pristine purity. This is the Islam that teaches love, tolerance, justice, kindness, brotherhood and harmony amongst mankind, without which universal peace cannot be achieved. This is the Islam that defines duties and boundaries to maintain order and piety, and thereby safeguards the rights of all the people, Muslim and non-Muslim alike; this is the Islam that promotes love for all and hatred for none and this the Islam that we profess to follow.

Obedience to the Holy Prophet[sa]

Hadhrat 'Abdur Rahman bin 'Umru Sulami and Hajr Ibn Hajr relates that they visited Hadhrat 'Irbad Ibn Sa-riyyah[ra]. He is the person regarding whom the following verse of the Holy Qur'an was revealed:

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ
قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ

Nor against those to whom, when they came to thee that thou shouldst mount them, thou didst say, 'I cannot find whereon I can mount you.' (9:92)

After salutation and greetings, they told him that they had come to see him and to benefit from him. At this, Hadhrat 'Irbad said: "One day, the Holy Prophet[saw] led us in the *Fajr* Prayer and after the Prayer he delivered an eloquent and passionate sermon which made all of us cry and be fearful. Someone in the audience said: 'O Prophet[saw] of Allah! It seems to be a farewell address. What is your will to us?' The Holy Prophet[saw] said: 'My will to you is: Be righteous, listen and obey your leader even if he is a slave from Abyssinia. Time is near, and whoso lives long enough after me will see that there will be much dissension and discord. So, during this delicate time, follow and hold fast to my way and the way of my *Khulafa-e-Rashidin* (rightly guided Caliphs), who have been guided by me. Hold it very tightly between your teeth. You must protect yourself from the innovations in the religion. Every new thing which is started in the name of religion is an innovation and an innovation is nothing but going astray.' "

(Tirmadhi kitabul 'ilm bab al-akhadha bilsunatah, Abu Da'ud kitab al-sunatah bab lazumul sunnah)

LOVE IN ACTION – SERVICES OF AHMADIYYA MUSLIM COMMUNITY ACROSS THE GLOBE

Munum A. Naeem, Na'ib Ameer

I begin by expressing my most sincere thanks to God Almighty for enabling this community to serve our fellow human beings, suffering across the globe. Before I proceed to present a brief report on our humble efforts, I must remind you in the words of Hadhrat Musleh Mau'ood[ra], the second Khalifa of our community:

"Kam mushkil hai bahot aur manzile maqsood hai door"

meaning "The task is challenging and our desired destination is far... Therefore, untiring efforts and hard work is required to fulfill the needs of our fellow human beings.

My dear brothers we are all aware of the devastation caused by natural disasters in the past few years. How can we forget the Tsunami of Asia, Hurricane Katrina or the earthquake in Kashmir and Pakistan. Over 300,000 lives have been lost and millions have been left homeless.

We are also aware of atrocities and destruction caused by man-made conflicts and wars. All human beings suffering from these destructions and conflicts require our help and attention.

But let me share with you some other eye-opening facts of human suffering which do not get as much attention:

Over 1 billion people live on an income less than $1 per day with nearly ½ of the world's population living on an income of less than $2 per day.

Because of this:

Over 18 million fellow human beings which include 10 million children die each year due to starvation and poor medical care.

800 million people go to bed hungry every night.

Lack of clean drinking water and proper sanitation alone kills 2 million children ever year.

Six million people go blind every year due to lack of basic eye care.

Education would ultimately help in fighting poverty but presently 872 million people around the world are illiterate. If the issue of education is not addressed, the children of today will grow up to become the casualties of tomorrow!

Dear brothers, when we hear about these poor conditions our mind becomes restless, tears flow out of our eyes and our heads bow down in front of God Almighty to seek his mercy and help.

The issue of basic health care, education, and water must be addressed to get these poor people out of this vicious cycle.

We cannot ignore them. It is our moral obligation.

It is unfortunate that the current economic models have failed to address the issue at hand. The relief efforts being organized are

not sufficient.

In the last year alone developed nations spent over 1300 billion on the military and war affairs, whereas an additional 100 billion dollars towards the millennium development goal to fight poverty could have made a great difference.

Three of the richest people in the world alone control more wealth than the 600 million living in the world's poorest nations.

Here in America alone we spend $20 billion eating ice cream every year, whereas 30,000 children die everyday due to poverty.

The average amount of lunch money you and I spend is all that is needed to perform a simple cataract surgery to restore the eyesight of a needy person. A meager investment of $3,000 can provide a water well to an entire town suffering from water shortage. Imagine what a difference we can make to the lives of those who are living under an income of $1 per day.

Honorable guests and my dear brothers, the question is this challenge manageable? The answer is YES.

An all out effort is required by all governments, especially from the developed nations to assist our fellow human beings. Our governments must be held accountable for keeping up with their pledges and commitments towards the millennium development goal to reduce poverty.

Communities across the globe, religious organizations, and relief organizations must join hands with concern and love to address the present suffering of our fellow human beings.

Dear brothers, let me briefly present to you the beautiful teachings of Islam regarding charity and social services.

In the Holy Qur'an Almighty Allah has commanded the believers to be compassionate and caring towards other fellow human beings especially to those who are in need. God Almighty wants his people to emulate his attributes.

In the very first chapter of the Holy Qur'an Almighty Allah has taught us His attributes of *Ar-Rahman* and *Ar-Raheem*, being merciful to those who are in need and seeking help.

God Almighty commands the believers in verse 178 of chapter 2:

"It is not righteous that you turn your faces towards East or West; meaning facing towards Qibla and offer prayers.

But true righteousness is to believe in God and the last day and the angels and the book and the messengers; To spend of your substance out of love for God,

For Who?

For your **kin,** for **orphans**, for the **needy**, for the **wayfarer**

For those who ask and for the ransom of slaves;

To be steadfast in prayers and practice regular charity;

To fulfill the contracts which you made; and to be firm and patient in pain (or suffering) and adversity and through all periods of panic such are the people of truth, God fearing."

In Chapter 51 verse 20 Almighty Allah says about his righteous people "in their wealth they acknowledge the right of those who asked and those who could not." This covers suffering I mentioned earlier .... all those voices which are not reaching to us.

Dear brothers, the list of these beautiful commandments provides the foundation for social work which is desperately needed

today.

God Almighty blessed us with the advent of the Holy Prophet[saw] whom He called *Rehmatullil Alameen,* a blessing for all mankind. Throughout his life from his own actions and advice to his followers, he urged everyone to live a simple life and show care and compassion to the needs of the poor and the sick.

The Holy Prophet Mohammed[saw] was once asked, "Which actions are most excellent?":

He replied "To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured."

And...

He further stated, "He who tries to remove the want of his brother whether he is successful or not God will forgive his sins."

His beloved servant, The Messiah, and the Imam of this age, Hadhrat Mirza Ghulam Ahmed[as], also emphasized the importance and need of caring about fellow human beings.

He added this requirement as a condition of becoming a member of the Ahmadiyya Muslim Community. Thus every member is required to serve and benefit mankind to the best of his or her abilities.

The Ahmadiyya Muslim Community tries to follow these beautiful teachings of Islam, and its members try to uphold their pledges with the Imam of this age.

By the Grace of God, members of this community practice regular charity and devote their time and knowledge to serve mankind of all colors, race and religions, across the globe.

In addition, every time there arises a need due to a natural disaster or to help in a human development program – our community members rush to donate their time, service and money on the one call of their beloved Imam. Not only that but they strive to outdo one another in such good works.

Now, I will share some of the schemes and initiatives our humble community has deployed to seek the pleasure of our Creator:

- As a world wide organization in 180+ countries around the world, each chapter of the Ahmadiyya Muslim Community has a department of social services and *Khidmat-e-Khalq* which is engaged in serving the people in need.
- Wherever possible in every country associations such as the Ahmadiyya Engineers and Architects, Ahmadiyya Medical Association, Ahmadiyya Scientists Association, Ahmadiyya Lawyer Association, and Ahmadiyya Computer Professionals Association have been established. Each one of these organizations has been charged with providing expert resources in various welfare programs, such as, Solar Energy Program.
- Through various schemes including the Nusrat Jehan Scheme, the Ahmadiyya Community is operating **55 hospitals, 565 primary schools**, and **57 schools and colleges** in various underdeveloped countries. These schools and colleges provide much needed education to children living in poverty and to allow them to uplift their poor economic conditions.
- The Ahmadiyya Community is also operating 600+ homeopathic clinics in 55 countries to

provide basic medical treatment which is not limited to its own members but open to all in need.

- Under the program for orphans and widows, community members are engaged in providing assistance to widows and to orphans to the best of their abilities.

- The auxiliary organizations of the Ahmadiyya Muslim Community established in each country and every chapter also involves their respective members in various drives to serve their surrounding communities and provide volunteers resources for relief programs. In the USA they carry out many blood drives for the Red Cross and support organizations such as Habitat for Humanity and For Humanity First.

Dear brothers, in addition to the humble services I mentioned over the last several decades, in 1992 the head of the Ahmadiyya Muslim Community (Hadhrat Mirza Tahir Ahmad[rh]) felt the need to establish an international relief organization which would serve mankind across the globe.

He established an International Organization by the name of Humanity First with an intent to provide disaster relief and community development services.

He envisioned Humanity First to be a non-political, non-religious organization which would not limit itself to Ahmadi members, but would involve other noble souls across the globe and it would serve mankind without any discrimination what so ever.

Honorable guests and dear brothers, since then Humanity First has been established in 24 countries across 5 continents and has served in 35 countries.

These countries include: U.A.E, Iraq, Sri Lanka, Bangladesh, Pakistan, Iran, India, Japan, Indonesia, U.K., Germany, Hungary, Albania, Kosovo, France, Bosnia, Macedonia, Holland, Gambia, Mali, Niger, Burkina Faso, Sierra Leone, Liberia, Ghana, Uganda, Kenya, Tanzania, Nigeria, Benin, Togo, Canada, Guyana, Suriname, Newzealand and U.S.A.

The biggest advantage that Humanity First has is its access to an initial base of volunteers provided through Ahmadiyya Muslim Community across the globe.

These volunteers not only donate their time and funds generously but also bring other volunteers of all colors, race and religions from their respective communities to help in serving mankind.

Let me briefly share with you some of the accomplishlments of Humanity First since its establishment.

Human Development Programs

- Gift of Sight: Through various eye care camps, 1,000 people received operations that have restored their eyesight.

- Water for Life: Over 30,000 people in Africa and 3,000 people in Indonesia have been provided with clean drinking water through XX water wells.

- Learn a Skill: Presently operating 16 I.T. centers in Africa and Latin America including: Burkina Faso, Uganda, Ghana, Benin, The Gambia, Sierra Leone, Guyana, and Liberia.

  Over 13000 have been benefited from theses centers. Also operating are 8 sewing schools in Burkina Faso and Benin.

- Orphan Care: is being provided in Burkina Faso, Pakistan, Benin, Sierra Leone, Indonesia, and The Gambia.
- Feed a Family: under this program over 500,000 people have been provided assistance mostly in African nations.

Disaster Relief Programs

- August 1992; Balkan Crisis, in which 200,000 civilians were murdered, 20,000 missing, and over 2 million homeless. Humanity First operated 10 medical camps in the area, assisted 10,000 victims, provided 300 tons of food supplies, support efforts lasted 48 months. Volunteer efforts - 24,000 man days.
- January 1995: Japan earthquake in Kobe. 6400+ people dead, 26,000+ injured. Humanity first assisted 1,000 victims.
- August 1999: Turkey Earthquake. 17,000 people dead and thousands and thousands homeless. Humanity First assisted 15,000 people. Support efforts lasted three weeks. Volunteer efforts: 212 man days.
- January 2001: Gujarat, India earthquake. 20,000+ dead, 166,000 injured and 600,000 homeless. Victims assisted: 5,000. Aide distributed: 70,000 USD. Project duration: 3 months.
- December 2003: Iran Earthqauke. Death Toll : 30,000: Contributed funds through HF UK.
- May 2004: Liberia Civil War Relief.
- August 2004: Hurrican Charlie, Florida
- January 2004: Floods of Guyana.
- December 2004: Asian Tsunami. Death toll: 220,000+, 1.5 million homeless. Victims Assisted: 7,000 +. Aide delivered: 3.25 Million USD. Volunteer efforts: 200,000 manhours. Support duration: Initial Phase – 5 months. $2^{nd}/3^{rd}$ Rebuilding Phase: In progress. 26 water wells, various schools, orphan care center, and fishing boats provided.
- August 2005: Hurricane Katrina – New Orleans. Patients Treated: 1084. Initial aide provided: 120,000 USD. Support Duration: 2 months. Rebuilding phase: Assisted 3 schools and presently managing a grant of 1 million USD for rebuilding of prayer facilities.
- October 2005: Kashmir Earthquake. Death toll: 80,000+, over 2 million homeless. Victims assisted: 60,000. Value of Aide Provided: 8.75 million. Project Duration: 9 months. Volunteer Efforts: 300,000+ man-hours.
- May 2006: Flood of Suriname. 30,000 homeless. Victims assisted: 1,000.
- Peru Earthquake: First Response Team,

There is so much more to share but in the interest of time I will stop here.

In conclusion, in the light of the present world crises and the efforts being made by many countries, United Nations, relief agencies, religious organizations including the humble efforts being made by our community, we have a long way to go.

An intensive awareness and urge has to be created in general public so they get involve in helping their fellow human beings in pain.

We believe this challenge is manageable.

We believe this recipe provided to us by the founder of our community, is the World Order of Peace! which will enable us to meet this challenge.

According to this World Order known as *Al-Wassiyat*, every able individual would take the responsibility to help his fellow human beings and would go on spending his wealth and time in seeking the pleasure and love of God the Creator.

People across the globe would join in large numbers under this system and help people across the globe in need.

With the mercy and blessings of God Almighty, the Ahmadiyya Muslim Community and Humanity First, working along with our fellow citizens, governments, religious and relief organizations, will make a great difference in the quality of life for our less fortunate fellow human beings, *Insha Allah*.

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SUPPORT

HUMANITY FIRST

Legend of the Photograph Printed on the Cover of An-Noor Magazine of July-August 2007

Ahmadi Students of Engineering College Lahore, invited Hadhrat Khalifatul Masih II[ra] on 2 April, 1951 at an afternoon tea party on the premises of Talimul Islam College, Lahore.

Hazoor[ra] delivered a thought provoking lecture in the light of Qur'anic teachings on Allah's attribute *Al Mussawar*. The lecture was attended by Dr. S.D. Muzaffar, Principal, staff, students and Hadhrat Mirza Bashir Ahmad Sahib[ra].

In the group photograph the following can be seen:

From right to left chairs:

Syyed Muhammad Khairul Bashar Sahib, Fazalur Rheman Sahib (Zaeem Khuddam), Dr. S. D. Muzaffar, Principal, Hadhrat Khalifatul Masih II[ra], Hadhrat Mirza Bashir Ahmad Sahib[ra], Prof. B. A. Malik, Muhammad Amjid Khan Sahib, Abdul Sameeh Sahib.

Standing:

Khushi Muhammad Sahib (body guard), Zafar Iqbal Sahib, Abdul Majid Sahib, Hamid Ahmad Sahib (General Secretary), Rashid Ahmad Sahib Malik, Raja Majidullah Sahib, Khalid Saifullah Sahib, Muhammad Bashir Ahmad Sahib, Mahmood Ahmed Sahib Cheema, Muhammad Alam Sahib (body guard).

I am thankful to Dr. Abdul Khaliq Sahib (Mankato, MN), and *Mohtram* Azizullah Sahib (Montreal, Canada, for the scan of the photograph and the legend from *Tareekh-e-Ahmadiyyat,* Volume 14, 1954). Please see page 45 of *An-Noor* section of the Gazette.

Muhammad Sharif Khan
Philadelphia, PA

LOVE OF ONE'S NATION: THE UNDIVIDED LOYALTY OF A CITIZEN

Naser-ud-Din Shams

Introduction

Over the next fifteen minutes, I'd like to address a question of growing concern – "*Can Muslims be loyal to the United States of America?*" Can we truly love this country without violating the principles of Islam?

As the population of Muslims in America grows, so do the concerns around this question, for both, Muslims and non-Muslims alike. For non-Muslims, there's a fear that Islam is violent and intolerant, but it's camouflaging itself as peaceful and loving.

Similarly, Muslims are concerned. They take pride in the U.S., but we're at war with other Muslim nations. Muslims fear they're the next targets of religious bigotry and government surveillance.

This is a new crisis in Islamic history, and Muslim Americans are at a crossroads – an invitation to conflict or cooperation. This crisis demands a deeper dive into Islamic scripture, principles, and the historical context within which they were revealed. It's a deeply sensitive issue involving identity and divided loyalties.

Background

It reminds me of my own experience. I was born in Pakistan, but I've lived here all of my life. On the one hand, I was a part of the East, and on the other, I was part of the West; but I was really neither. Pakistanis looked at me as an American, and Americans looked at me as a Pakistani. In my search for identity, I found Islam and it redefined me to get the best of both worlds.

This is similar to the crisis American Muslims are in today. They're torn between divided loyalties. On the one hand they're a part of the Islamic world, yet they're living here in the United States where they enjoy great freedoms and opportunities. Muslims are caught in a mental tug of war asking themselves, "Which side do I *truly* belong on, especially if the two are at war?!

In resolving this identity crisis, Muslims must redefine themselves according to the teachings of Islam. If Islam is a complete message, its principles should apply for all times, and all situations.

Historical Context

Unfortunately, the principles in the Qur'an are often misunderstood, because they are taken out of historical context. We tend to superimpose our cultural beliefs upon the people of history. It was a different world back then – there was no police force, no state penitentiary to house criminals, and people walked about with swords hanging off their necks.

Nations were governed under the tribal system. Groups were organized by either ethnicity, religion, or

a combination of both. Tribes acted as policing bodies, which protected their people. It was an eye for an eye and tooth for a tooth. The entire tribe was held accountable for the crimes of individual members, and they would be subject to revenge or even war. Anyone not protected by a tribe or an alliance was vulnerable and at risk. This was the accepted norm of governance in Arabia back then.

There was a common bond that united people together. Ibn Khaldun referred to it as *asabiyah* or a "group feeling" of solidarity. This would bring about progress as the community worked hard with humility. However, as wealth accumulated and people adopted luxurious and sedentary lifestyles, they became arrogant. The community would weaken with complacency, and this would be the beginning of their end. This is the continuous cycle of social evolution.

Prior to Islam, religions were revealed to specific nations at specific times, in accordance with their needs. For example, Moses was sent to the Israelites, Zoroaster to the Persians, and Krishna to Indians – peace be upon them all. Under the tribal system, religious groups became synonymous with ethnicity. For example, followers of *sanatam dharma* were called Hindus, which is really the name of the people of India; and Zoroastrians were called Parsees, which is the name of the people of Persia or Pars.

However, the Holy Prophet Muhammad (peace be upon him) changed all of this. He declared Islam a universal message and acknowledged the truth of all prophets, regardless of nation. He attacked ethnic barriers by commanding Muslims to obey those in authority, even if they be governed by an Ethiopian slave. He gave no preference to race or rank, and declared that love of one's nation is part of faith.

Modern History

However, much like the Jews, Muslims were never accustomed to living under foreign domination. The Jews expected their Messiah to re-establish the Jewish throne. However, when Jesus[as] came, he said, "Give to Caesar what is Caesar's and give to God what is God's" [Matt 22:21]. In other words, God's kingdom is spiritual in nature. It was in this context Jesus[as] was called *the King of the Jews.*

History repeated itself when the Muslims were governed by European powers. Much like the Jews, they revolted time and time again in the name of their Faith.

The Holy Prophet[saw] foretold this problem, but he also prophesied the solution – the coming of the Promised Messiah. The Holy Prophet[saw] said the Promised Messiah would be the Judge, Leader, and Guide for Muslims during these troubled times. And what guidance did he give us? The same guidance that Jesus gave the Jews - Give your taxes to the government, but give your souls to God's Eternal Kingdom.

The Promised Messiah, Hadhrat Mirza Ghulam Ahmad[as] ruled that Muslims have no right to oppose any government which allows them to practice and preach Islam. He therefore ordered Muslims to give their full allegiance to the British government of India, without compromising their belief in Islam.

While other Muslims were inviting the British to holy war, the Promised Messiah (peace be upon him) was inviting them to Islam. This is in line with the spirit of the Holy Prophet[saw]. *Bukhari* tells us that

Tufail bin 'Amr came to the Holy Prophet[saw] and asked him to pray for the destruction of the *Daus* tribe because they rejected Islam. However, the Holy Prophet[saw] prayed, "O Allah! Give guidance to the *Daus* [tribe] and bring them [to Islam]."

In similar fashion, the Promised Messiah's[as] mission was to raise the dead to life – a spiritual life. Let me explain what I mean by spiritual life. In order to understand spiritual life, we must first understand physical life, because God created the spiritual world as a mirror of the physical. That's why prophets spoke in parables – so that we can understand a spiritual truth by relating to a physical reality.

So if we look at physical life, our physical bodies must have our hearts and brains working in conjunction with one another. If they are not, we are physically dead. Similarly, our spiritual bodies have two major faculties: the mind and the heart. The mind appeals to logic, and the heart appeals to love. So by acquiring a philosophy which promotes both, logic and love, we attain a spiritual life. It's a universal concept. The Hindus and Buddhists call it a kind of *Nirvana*, the Jews and Christians refer to it as *Shiloh* or *Shalom*, and we Muslims happen to refer to it as *Islam* – that state where our souls attain peace – a spiritual life.

This is what the Promised Messiah[as] offered the British. In fact, he personally invited the Queen of England to accept the gift of Islam. This is true loyalty...to offer your countrymen your most prized possession. In his book *The British Government and Jihad*, he ridiculed the *Jihadists* saying, "Can a religion be from God if it teaches that you can enter Paradise by killing His... innocent creatures – to whom you haven't even delivered the Message [of Islam]?"

He's hitting a profound point. You see, religion is an expression of love towards God. By definition, it cannot be forced upon anyone, or else it ceases to be love. Can any man force a woman to be in love with him? Never – yet we see others make a mockery of God – as if He needs to force people to love Him. It's absurd.

The same principle applies to apostasy. Traditional Muslims views hold that if a Muslim changes his/her faith, they must be killed. Not so in Ahmadiyyat. If someone chooses another faith, it's their right, and this is explicitly mentioned in the Qur'an. Can anyone imagine a man telling his fiancé, "You're free to marry me, but as soon as you change your mind, I'm going to have to kill you."? Once again, it is absurd.

Islam allows for differences in opinion & interpretation. The official Ahmadi Muslim stance is that Muslims are to be loyal to their respective nations – even if they are at war with other Muslims. If Muslims fear their individual freedoms aren't protected, they have 3 options, as do all citizens: 1) Bring about change through legal channels, 2) Bear it with patience, or 3) Move somewhere else.

Present Situation

What's important to point out here, is that the tribal system is growing extinct, and it's being replaced with secularism. Although the world is changing, the principles of Islam are just as valid. We need to apply them to our changing circumstances and our evolving world.

We're at a crossroads in Muslim history, and we

stand as the children of two great revolutions – the first is the American Revolution, and the second, Islamic. Each is founded upon a powerful philosophy, and right now they're at each other's throats. They can either destroy each other, or develop one another.

The American Revolution was political in nature. It involved a poorly equipped group of colonists who united around the principles of the Constitution; and with it, they gave birth to the great nation we live in today – the United States of America.

The Islamic Revolution, on the other hand, was spiritual in nature. It gave spiritual birth to a morally dead nation. The pagan Arabs used to drink five times a day, but after Islam, they began to pray five times a day. They rallied around the Constitution of God – the Holy Qur'an, and with it, they overthrew the clutches of sin.

However, both of these revolutions have strayed from their lofty principles, and are guilty of arrogance and injustice. They're playing the role of God. Americans have wrongly killed in the name of wealth, and Muslims in the name of worship. This is a time when Americans can learn from the Qur'an, and Muslims from the American Constitution.

Giving America a Choice

As Muslims loyal to the U.S., we need to offer more than just our tax dollars. We need to offer America Islam - our most prized possession. When Musab bin Umayr[ra] was sent to the people of Medina to preach Islam, he was greeted by the spear of a tribal chief named Sa'ad bin Muadh[ra]. Sa'ad was enraged that Musab had the audacity to preach against their gods. However, Musab simply asked him to calm down and listen. He said, "If you like what we say, then keep it, but if you don't like what we say, then we will spare you of that which you do not like, and we will leave." Once verses of the Qur'an were recited to Sa'ad, he was overwhelmed with their beauty and eloquence. He at once became a Muslim and his entire tribe converted.

So in the spirit of Musab bin Umayr, we should provide America a choice. If Islam be a cup of poison we are drinking, then take it away from us. However, if we are holding the treasure of Truth, then there is no one with whom we would rather share it, than our countrymen, the Americans. This is true loyalty and love of nation.

America has been searching for the "moderate voice of Islam." Well.... here it is...it's called Ahmadiyyat – the True Islam...and we live up to our motto, "Love for All, Hatred for None."

It's only a matter of time before America realizes that the most powerful weapon in the War against Terror is the Holy Qur'an – it destroys the very foundation upon which Terror, Tyranny, and Intolerance stand. It will make us a stronger nation.

And in the end, all praise belongs to God.

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HUMANITY FIRST

NEEDS

MONETORY DONATIONS AND VOLUNTEERS

LOVE OF GOD'S CREATION – THE SANCTITY OF LIFE

Alhaj Dhul Waqar Yaqub

When we have discussions about the 'sanctity of life' we mean that life is not to be treated badly or discarded thoughtlessly. In terms of human life this often relates to our views on abortion, euthanasia and war etc. Some people believe human life is to be respected above all other forms of life while others believe that *all* life (both human and non-human species) is to be given equal respect and treated as 'sacred'.

In the Holy Qur'an Allah says, ***"Say, 'Come, I will recite to you what your Lord has forbidden, that you associate not anything as partner with Him; ... and that you kill not the life that Allah has declared sacred, except in accordance with the demands of justice and law. That is what He has enjoined upon you, that you may understand."*** (6:152)

The word "kill" (*qatala*) pertains not only to actual killing but also to an attempt at killing and/or to render a person like to one killed. (Dictionary of the Holy Qur'an page 442)

Islam considers all life forms as sacred. However, the sanctity of human life is accorded a special place. The first and the foremost basic right of a human being is the right to live. Allah says in the Holy Qur'an:

"...If any one kills a person [even one person] - unless it be for murder or for spreading mischief in the land - it shall be as if he killed all mankind: and if any one helps one to live, it shall be as if he had given life to all mankind." (5:33)

In these clear terms the Qur'an prohibits homicide. Allah equates the taking of even one human life unjustly, with killing all of humanity. The taking of a criminal's life by the state in order to administer justice is required to uphold the rule of law, and the peace and security of the society. Only a proper and competent court can decide whether an individual has forfeited **his** right to life by disregarding **the** right to life of other human beings.

In the Holy Qur'an Allah says,***"...And kill not yourselves. Surely, Allah is Merciful towards you. And whoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allah."*** (4: 29)

It is forbidden for man to kill himself and for people to kill each other, to do anything conducive to murder or ruin, to take drugs or use poisons harmful to the body and to run risks in things involving self-destruction.

The Holy Prophet[saw] is reported to have said, "Whoever purposely throws himself from a mountain and kills himself will be in the (Hell) Fire falling down into it and abiding therein perpetually; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide; and whoever kills himself with an iron weapon, will

be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide" (*Related by Imam Ahmad, Muslim, Al-Tirmadhi, An-Nasa'i and Ad-Darimi*).

Ahmadiyyat or the True Islamic worldview recognizes life as a gift from Allah. It is a trust that should be preserved until Allah decrees that it was time for its return to Him. It is He who gives life and it is He who takes life back. No degree of pain or suffering permits suicide, not even for political reasons.

This position covers what is described as assisted suicide. Active euthanasia is also prohibited. Passive euthanasia, such as the removal of life support of a brain dead person, is not prohibited.

The verse 2: 257, where Allah says, ***"There should be no compulsion in religion: Surely, right has become distinct from wrong"***

gives the commandment that in no case is force to be resorted to for the purpose of converting non-Muslims to Islam.

The Holy Prophet Muhammad[saw] is reported to have sent a message to the monks of Saint Catherine in Mount Sinai. The message reads:

"This is a message written by Muhammad ibn Abdullah, as a covenant to those who adopt Christianity, far and near, we are behind them. Verily, I defend them by the servants, the helpers, my followers, and myself because Christians are my citizens; and by Allah! I hold out against anything that displeases them. No compulsion is to be on them. Neither are their judges to be changed from their jobs, nor their monks from their monasteries. No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims' houses. Should anyone take any of these, he would spoil God's covenant and disobey His Prophet. Verily, they (Christians) are my allies and have my secure charter against all that they hate. No one is to force them to travel or to oblige them to fight. The Muslims are to fight for them. If a female Christian is married to a Muslim, this is not to take place without her own wish. She is not to be prevented from going to her church to pray. Their churches are to be respected. They are neither to be prevented from repairing them nor the sacredness of their covenants. No one of the nation is to disobey this covenant till the Day of Judgment and the end of the world."

With such clear teachings from the Holy Qur'an and the example of the Holy Prophet of Islam[saw] the question may be asked; what does the Ahmadiyya Muslim Community, who represents the True Islam, teach and practice as a means to create loving relations among mankind and curtail violence and bloodshed? For this answer we turn to Hadhrat Mirza Ghulam Ahmad[as], whom we believe to be the expected Promised Messiah and Mahdi, the Reformer of this Age and review his remedy to end war and establish an era of peace. He offered to the whole world this message of peace: "Notwithstanding the hundreds of differences between us, ... we share one thing in common, i.e., we all believe in God, the Creator and Master of the Universe. Also, we belong to the same denomination of God's species and are referred to as humans."

(A Message of Peace, page 5)

"This requires that we become friends to each other, with purity of heart and sincerity of intentions. We should dispose kindly

to each other and be mutually helpful. In the difficulties pertaining to religious and worldly matters, we should exercise such sympathy towards each other as if we have become limbs of the same body."

(A Message of Peace, page 5)

"...A religion that does not [instill] universal compassion is no religion at all. Similarly, a human being without the faculty of compassion is no human at all. Our God has never discriminated between one people and another. This is illustrated by the fact that all the potentials and capabilities, which have been granted to any one people, have also been granted to all races inhabiting Arabia, Persia, Syria, China, Japan, [Asia, Australia, Europe, Africa and the Americas]."

(A Message of Peace, page 6)

We, as human beings can not afford to hang on to "views still commonly held by Jews and Christians, that all the Prophets and Messengers of God belonged only to the House of Israel, and that God completely ignored the religious and spiritual requirements of other people, as though He were displeased with them and will not show concern for their spiritual welfare."

(A Message of Peace, page 7)

"It is a common experience that calamities such as wars and killings that cannot be averted by ordinary measures, and the difficulties, which seem insurmountable, very often respond to the power of unanimity. Therefore it would be against the dictates of wisdom for one to not benefit from the blessings of unanimity in regards to the certainty that there is One God and there is no people to whom a Warner has not been sent. Therefore there is no question that the True and Perfect God is the Lord of all the worlds, Lord of all peoples, the Lord of time and space, and He is the Sovereign of all countries."

(A Message of Peace, page 11)

"In precarious times such as these I invite you to a truce, as reconciliation is urgently required by all nations. Anyone who contemplates annihilation of the other is like one who saws off the branch on which he is sitting. It behooves you now to avoid grudges and promote mutual love. Similarly, the dictates of your wisdom require that you abandon the course of callousness and adopt an attitude of compassion and sympathy. It is highly essential that Buddhists, Christians, Hindus, Jews, Muslims, Sikhs and all others should come to terms with each other and if either of these parties is guilty of such excesses as obstruct the path of peace, they are better advised to desist from pursuing that course. Otherwise, the entire blame for the sin of mutual hostility will be borne by the faulting party. All of the day-to-day petty religious differences cannot obstruct the course of reconciliation. Only those differences can destroy the process of reconciliation, which result in insulting and blasphemous attitudes by one towards the revered Messengers, and revealed holy books of the other. The good news in all this for those who seek reconciliation is that <u>all</u> of the Islamic teachings are also found in the different parts of every Holy Book."

(A Message of Peace, pages 12-13)

"Pure common sense cannot accept the proposition that God, the Lord of the Universe is partial to only one country, one people and one language.

Dear friends! I appeal to you, in the name of God, to consider whether such views can really be entertained by human nature. I fail to understand what kind of logic it is that on the one hand God is conceived to

be the Lord of the whole universe and, on the other, He is claimed to have withdrawn His hand of providence from a large part of the world, and that His gaze remains fixed on a particular people and one section of a particular country."

(A Message of Peace, page 16-17, 21)

"Please decide with justice if, in the entire realm of physical laws created by God, there is a single piece of evidence in favor of this. Why then should His spiritual laws be based on such biased attitudes? If the faculty of reasoning is employed, the good or evil of anything becomes manifest from the fruit it bears. Needless for me to discuss the consequences of abusing and reviling the holy prophets of God, who have been seen and accepted by hundreds and millions of people; there is hardly a people who have not themselves witnessed the outcome of the bitter fruit of such practices."

(A Message of Peace, page 21-22)

"O Dear Ones! Age-old experience and repeated trials have established, without question that to insult and abuse the Prophets and Messengers of different countries and peoples is such a deadly poison, which not only destroys the body but also kills the soul. A country whose inhabitants are always after finding faults in the leaders of others, and constantly assassinate their characters, can never rest in peace themselves. Such people can never achieve true unity who, individually or mutually, refer to each other's Prophets or saints with malice or foul language. In particular, Muslims are such people who, although they do not believe their Prophet to be God or the son of God, do regard the Holy Prophet Muhammad (saw) to be the most revered of all the holy men born of a human mother. To make peace with a sincere Muslim is not possible unless during discussion, their Holy Prophet[saw] is mentioned with respect and refined language."

(A Message of Peace, page 22)

Hadhrat Mirza Ghulam Ahmad[as], the Reformer of this age, has raised the Worldwide Ahmadiyya Muslim Community, to represents the True Islam, to sacrifice itself for the sake of peace and to safeguard the sanctity of life. Members of the Ahmadiyya Muslim Community will "never use indecent language with regard to the Prophets of other peoples. In fact, we believe that for all the Prophets who have come to different peoples of the world and have been accepted by millions of people in all parts of the world, and love for them and their greatness has been firmly established, and further, that this state of devotion and love for them has endured the test of time, is evidence enough of their truthfulness. To actually pursue the path of gaining God's favor, and to have the welfare of His creation at heart and to treat others with goodness and sympathy, and to respect all the holy Prophets and Messengers from God, and to accept them as reformers, and to not discriminate between them, and to serve all mankind irrespective of denominations, is the essential requirement of our faith."

(A Message of Peace, page 22)

We sincerely and humbly call all people to this essential element of True Islam.

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PAY

ZAKAT

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THE HOLY PROPHET[saw] THE GREATEST EXEMPLER OF *'ITA'I DHIL-QURBA'* (BENEVELENCE TO OTHERS AS IF CLOSE KIN)

Munir Hamid, Na'ib Ameer

Transcribed by: Karimullah Zirvi

I have to think in my mind and focus myself on my topic today because I just came back from two weeks with Hazoor, Hadhrat Khalifatul Masih V[aba] and it was such a beautiful, beautiful spiritual experience that my mind is clouded in a positive way with the memories. So I will start my speech thanking Almighty Allah[swt] for giving me an opportunity to speak to you today about the most perfect human being who ever walked on the face of this earth, the master Prophet Muhammad Mustafa[saw]. I begin with though a scene, which took place in Qadian, India in *Masjid Mubarak* and one of the companions of the Promised Messiah[as] was offering the *Namaz* and he heard someone in the mosque crying profusely and reciting an Arabic poem written by a companion of Rasoolullah[saw], Hasan ibn Thabit[ra] and the poem translation says *Ya Habibi*! My beloved, O Messenger of Allah (swt) you were the pupil of my eyes and now that you are no longer here I lost my sight I care not for anyone else who dies. It was your death that I feared most. When he entered the mosque, Hadhrat Mirza Ghulam Ahmad[as] was crying profusely tears were running from his eyes and he waited and waited and waited till the Promised Messiah[as] had gained his composure and he said to him, he said why were you crying? What made you cry? And he said, "I was thinking how beautiful it would have been if I was the one who had written this poem. That is the soul of the Ahmadiyya Community. That is the soul of the spiritual Jama'at. And that has been passed on from Khalifah to Khalifah, the successors of the Promised Messiah[as] up till to the present Khalifah. And now I begin by telling you a story involving the master Prophet Muhammad[saw]. This story involves his adopted son, Ziad, Zaid ibn Harifa[ra]. Zaid ibn Harifa[ra] was a slave in Mecca and the Prophet (saw) and his wife, Khadija[ra] has purchased him When she married *Rasoolullah*[saw], *Rasoolullah*[saw] set Zaid free. Zaid was a dark-skinned person, a very dark skinned person, a child at that time and he grew up in the household of master Prophet Muhammad[saw] with so much love, with so much affection that when Zaid's father had heard about him being in Mecca, he went to buy him back from the people who had enslaved him. He told his father that I have a father. The Master Prophet[saw] has taken me into his family,

إِيْتَاءِ ذِى الْقُرْبٰى

has given me so much love so much affection that I wish to stay with him and

his father looked to see tears in his eyes, in his son's eyes and saw the face of *Rasoolullah*[saw] and he said yes this is where my son should be and *Rasoolullah*[saw] went a step further and took Zaid along with him to the *Ka'bah* and proclaimed that from that day on Zaid was his adopted son. After Allah revealed in the Holy Quran that we are not supposed to have adopted sons Zaid took the name of his father Harifah[ra] but he still remained the spiritual son of the master Prophet Muhammad[saw] and we are the spiritual children, the latter day people, we are the children of the master Prophet Muhammad Mustafa[saw]. So when I talk about him I am talking about him as we being part of that spiritual family that is connected forever with the master Prophet Muhammad Mustafa[saw] But the story of Zaid ibn Harifa[ra] does not end there. Zaid ibn Harifa was appointed by the master Prophet Muhammad Mustafa[saw] as a commander of the army, the Muslim army. There was some dissension among the Muslims as they were upset that *Rasoolullah*[saw] has chosen an ex-slave to be the commander of his army and they voiced their opinion. Of course they did not voice their opinion in front of the Master Prophet Muhammad Mustafa[saw] but behind his back they were talking negatively and the master Prophet Muhammad Mustafa[saw] spoke to them. Spoke to everyone who was present at that time and said, Never again should I hear you make this objection. When I select someone I am not selecting on the basis of their skin color not on the basis of their ethnicity but on the basis of their righteousness. This comes from Allah[swt] it does not come from me. It comes from Allah[swt] So the story goes that Zaid was commander of that army and he died in that battle and his son, Usama, Usama ibn Zaid[ra] during the time of the master Prophet Muhammad Mustafa[saw] that he was sent out as a General to command an army and the Prophet[saw] was in the room in his house. He was not feeling well and he overheard the same people saying the same negative things about his son Zaid ibn Harifah[ra] and he jumped out of his bed and went into the mosque ascended to the pulpit and reprimanded these people again. He said, You are the same people who raised the same objections when I appointed his father as a General and you still hold those same negative opinions about human beings on the basis of the color of their skin. We live in a racist society here in America and in the Western World may in some parts of the Eastern world as well and the only way you can remove that kind of racism that is based on the color of the a person's skin or their ethnicity or their physical looks is through spirituality and the master Prophet Muhammad Mustafa[saw] demonstrated it time and time and time again. The story of Zaid ibn Zaid[ra] does not end there. There is another story connected with that. During the time of Hadhrat Umar[ra] he was sitting in the Masjid distributing some wealth that the Muslims had received and he had given Usama ibn Zaid[ra] a large amount of that wealth. More than he had given his own son, Abdullah ibn Umar[ra] and Abdullah ibn Umar put up an objection. Father! Why are you doing this? I served the master Prophet Muhammad Mustafa[saw] when I was a child, I fought with him in wars, the battles and you are giving this brother more that what you are giving me. He said, My dear son! You do not understand at all. His father, Zaid ibn Harifah[ra] who was the beloved of the Master Prophet Muhammad Mustafa[saw]. He loved him

more than he loved your father, me. He loved Zaid[ra] with all his heart and with all his soul and my dear son he loved Usama ibn Zaid[ra] more than he loved you, my own son. You see, my brothers and sisters that everything in Islam is based on spirituality, is not based on the color of a person's skin. It is not based on the fact that they were ex-slaves, what have you. We have the same thing going on in America when it comes to people looking and viewing us. We were descendants of ex-slaves as being no good, not intelligent, not worthy of position, not worthy of rank, nothing and yet these people who were kidnapped from Africa to here in America were not given a Passport, not given a green card. They were given nothing at all. Their clothing was stripped from their back and the majority of them were Muslim and they were *Imams*, they were *Hafiz* of the Holy Qur'an, they were professors of the Islamic schools, they were artisans, they were craftsmen. All these talents were there and the slave-masters stood in the way of their practicing Islam and they prayed every day and every night so that their descendants will return to Islam and this is what is happening today.

There is another story I would like to tell you about Abudullah ibn Masoud[ra] who also was a slave in the early days of Islam and he was in *Darul Akram* they called it *Darussalam* a house set aside for the Muslims outside of Mecca and the young Muslims thought that the people in Mecca have never really had the Quran presented to them from one of the converts of *Rasoolullah*[saw] so let us select someone and Abdullah ibn Masoud[ra] jumped up and said I will go. I will go to *Ka'bah* and I will recite the Holy Qur'an to them and they said you are an ex-slave you are a black person. They are not going to listen to you and so forth so on. He said regardless of what my past was I want to go. So they agreed and he went there and he recited the Holy Qur'an in such a beautiful voice, in such a beautiful way, he was crying, but the Meccans of course were not crying and they were upset. They began to beat him. Began to tear his clothes of his body and they beat him unmercifully. There was not a spot on his body that was not inflicted with some kind of wound or some kind of pain and he had a smile on his face and he went back to *Darul Akram*, *Darussallam* and the brothers were waiting for him. *Rasoolullah*[saw] saw him coming and *Rasoolullah*[saw] was crying and the brothers began to cry. They could not contain themselves and all the while when Abdullah ibn Masoud[ra] was walking towards them he was moving his lips. No one knows what he was saying as he was walking towards his brothers towards the Prophet of Allah[saw] but I was thinking in my own mind that he must have been saying

La ilaha illallah...
La ilaha illallah...

This my bothers is the ending of my speech and my saying to you from my heart, from my mind is that if you let your prejudices that have affected other communities, have destroyed other communities destroy you, you will be the greatest loser because when you see our spiritual leader and I asked him this question. I said, "Hazoor! Are you just the spiritual leader for Ahmadis around the world?" He said, "No, Munir! I am the spiritual leader for all mankind even those people who have not embraced Islam benefit by my presence here on earth because I was appointed to

this position by Allah[swt]. This is the position that Allah[swt] has chosen for me. So you see my brothers and sisters! You are in the right organization and your job, your main job is to cleanse yourself of all prejudices of all biases of every things that stand in your way from becoming a spiritual human being, Hazoor[aba] says this is what he wants us to be. We are not African-American Ahmadis, African Ahmadis, Pakistani Ahmadis, we are spiritual brothers. We are one family and regardless of the color of our skin, regardless of our ethnicity the only way that we can bring Islam, true Islam in America is through our love for our master Prophet Muhammad Mustafa[saw] through our love for Allah[swt] and through our love for our spiritual leader, Hadhrat Khalifatul Masih V[aba].

May Allah make us those lovers. May Allah bless us. May Allah continue to keep us united. May Allah increase spirituality in each and every one of us and especially in our children. May Allah please make it so I close this with:

Alhamdulillahi
Rabbil 'Alamin.

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Hadhrat Khalifatul Masih's[aba] Instructions Regarding *Waqf* After Retirement

With regard to Waqf after retirement, Hadhrat Khalifatul Masih V[aba] has said:

"Then comes the requirement of *Waqf* after retirement. The requirements of the Jama'at are growing in the Western countries as well. And since people here are given benefits by the governments and other organizations, Ahmadis who have retired and are enjoying these benefits should offer their services to the Jama'at. They should not demand anything from the Jama'at because their own needs are being fulfilled by the pension or other facilities they receive from governments or other organizations, Some people have to work even after retirement because they have responsibilities to fulfill, like children who are still studying. But those who do not have such responsibilities, and are enjoying good health, should present themselves for voluntary service to the Jama'at. The thought does, however, cross some people's minds that through their voluntary work they are doing a favor to the Jama'at. So if you offer yourselves you should do so with the consciousness that it will be Allah's favor and the Jama'ats favor on you if you are asked to serve the Jama'at in any way."

(Extract from Friday Sermon Delivered by Hadhrat Khalifatul Masih V[aba] on November 3, 2006)

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ZIKR-E-HABIB
THE PROMISED MESSIAH'S[as] DEFENSE OF ISLAM

Dr. Mirza Maghfoor Ahmad

I have been asked to speak on the topic of, "The Promised Messiah's[as] Defense of Islam"

This could be summed up in one sentence that he lived and died in the service of Islam by expounding on the superiority of its teachings over all other religions. Hadhrat Mirza Ghulam Ahmad[as] demonstrated a deep interest in the religious studies from his early age. Even as a teenager he was consumed with gathering objections and arguments leveled against Islam and its prophet[saw]. He once noted

"I have been reading books written by Christians since I was sixteen or seventeen years old. I deliberated over almost three thousand allegations and objections that have been directed against Prophet Mohammad[saw]."

When Hadhrat Mirza Ghulam Ahmad[as] looked around, he could not find a person standing up to respond to these lies and falsehoods. He saw his beloved master Hadhrat Mohammad[saw] being maligned and his faith being disparaged. He would be overwhelmed with grief just to think about the state of his beloved faith.

Hadhrat Maulvi Fateh Din Sahib describes an incident of earlier years of Promised Messiah's[as] life.

"I used to visit Hazoor[as] often, he states, and at times I would spend the night at his house. One night I woke up in the middle of the night and what I witnessed was that Hazoor[as] appeared to be in extreme distress. He was pacing from one corner of the room to the other as if he was experiencing excruciating pain, so restless like a fish out of water. I got very worried to watch his condition. I could not dare to ask him and laid there still. After a while he settled down. I talked to him about the incident in the morning and wondered whether he had renal colic or some other ailment. Hazoor[as] replied Mian Fateh Din; the fact of the matter is that we get very perturbed when we think about all the trials and tribulations facing Islam and state of its affairs. This is the concern for Islam that agonizes me so much.

Those were just not the fleeting thoughts of passion for his faith nor were they momentary surges of emotions of love for Islam. He dedicated and devoted himself in the cause of Islam from very early age, studying and understanding Qur'an and other religious literature. His only desire was that he could stand up in the defense of Islam against all those falsehoods attributed to it.

Pundat Devi Ram, a hindu resident of Qadian states about Hadhrat Mirza Ghulam Ahmad[as]:

"He would always be studying books and news papers. Many of them related to Christianity and Hinduism. There were stacks of books around him. He would spend most of his time in the mosque or in the room beside it. He loved his religion out of all the things

in the world. His father used to say, Ghulam Ahmad you do not know when the sun rises or sets you are so involved in studies that you don't keep track of time."

The Promised Messiah[as] reminiscing on those days later said:

"I was so engrossed in reading books and studying that I was oblivious of every thing else. My father repeatedly advised me not to study so hard because of his concern for my health."

But Hadhrat Mirza Ghulam Ahmad[as] had no time to spare or a moment to waste. He was being prepared by a divine design to launch a campaign in defense of Islam which would stop its enemies in their tracks.

I may take a moment to remind the audience, the religious and political landscape in Asia particularly India during the later half of the nineteenth century. British had subjugated and colonized the Indian subcontinent. The Christian missionaries intoxicated with the power of British rule and backed by political and official support of English crown had grand vision. They wanted to convert majority of the populace into Christianity. About the same time *Arya Smaj*, a newly founded Hindu sect began a harsh and abusive criticism directed at Islam and its doctrine. In a short period tens of thousands of believers of unity accepted dogma of trinity.

The city of Sialkot in the Punjab had become one of the focus point for Christian missionary's activities. Hadhrat Mirza Ghulam Ahmad[as] came to Sialkot in 1864 where he got the job in the government service on the insistence of his father. He was 29 years old and stayed there for about four years. The Christian clergy were out in force spreading the Gospel of the superiority of Christianity over Islam and the only way for salvation. Muslim populace and the scholars alike were in retreat helpless to defend their faith. But Hadhrat Mirza Ghulam Ahmad[as] engaged the Christians and presented such powerful counter arguments to refute their claim that they were speechless. There was a shop close to the Promised Messiah's[as] residence and some educated people gather there in the evening to discuss different subjects. Occasionally the Promised Messiah[as] would also join them and had religious discussion with a Christian principal of a school. One day a clergyman dropped in and argued that there was no salvation except by converting to Christianity. The Promised Messiah[as] just asked him to completely define salvation. He was dumbfounded and replied , I have not read this type of logic and left.

Hadhrat Mirza Ghulam Ahmad[as] was an employee of the British government at the time. Lord Henry Lawrence was the Viceroy of India, the head of the government. He had openly announced his desire to spread Christianity across India. Christian missionaries had free access to the halls of power and full moral and material support of the government to achieve this goal. But Hadhrat Mirza Ghulam Ahmad[as] was not afraid to engage these high powered clergy in the discussion to prove the superiority of Islam over all other religions.

During his stay in Sialkot, he came to know Reverend Butler who was a well-known person in religious circles and the head of the Scottish Mission. They both had long religious discussions. Reverend Butler was so impressed by the Promised Messiah's logical discourse that he would often visit Hazoor[as] in the office at the end of

the day and then accompanied Hazoor[as] to his house. Some Christian objected to his practice and reminded him of his status. Mr. Butler responded," he is a great man of extra-ordinary stature, you don't know him but I recognize his virtues."

Mirza Murad Baig was editor of a news paper, *Wazir Hind.* He would visit the Promised Messiah[as] often. He had great appreciation for his unique and logical approach to religious discussion and for his irrefutable arguments in favor of Islam. Occasionally he would write column in his papers reflecting the Promised Messiah's[as] logic and rationale.

The Promised Messiah[as] would extend his support and help to any one interested to serve the cause of Islam. Munshi Nabi Buksh of *Batala* was quite enthusiastic in engaging Christians in religious discussions but lacked the appropriate knowledge. The Promised Messiah[as] would ask him to pretend a Christian and criticize the Islamic doctrine , Hazoor[as] would answer and if Munshi Sahib were not completely satisfied with the reply, Hazoor[as] would ask him to pursue more aggressively, till he was completely satisfied. This practice made Munshi Sahib a successful debater against Christianity.

Another such incident is that of Hadhrat Maulvi Noorudin Khalifatul Masih I[ra], When Hadhrat Maulvi Sahib[ra] initially met the Promised Messiah[as], he asked Hazoor[as], "As your follower, what endeavor should I engage in so I can excel in the love of God." The Promised Messiah[as] replied, "you should write a book against Christianity." Hadhrat Khalifatul Masih I[ra] said that I had very little knowledge about Christianity at that time. But he started research and studied Christianity in depth. He then authored the book *Faslul Khitab* refuting Christian doctrine.

Even though the Promised Messiah[as] had some public exposure while he was in Sialkot but nationally he was still unknown. In August 1872 the Promised Messiah[as] wrote an article in *Manshoor-e-Mohammadi*, a national magazine. This was a historic article , he announced that the basis of all goodness in human affairs and relationship was truth. An easy way to determine the truth of a religion was to discover to what degree it had put forth an effective and emphatic teaching designed to establish its followers firmly on truth. He challenged the followers of all religions to set forth from their recognized religious books their respective teachings in this behalf. He promised to award a prize of Rs. 500 to any non-Muslim who would set forth from his own religious books one half or even one third of the teachings in support of truth that he himself would set forth from the recognized books on Islam. No one came forward to take up the challenge.

This was the first of many challenges to non Muslims in defense of teachings of Islam by the Promised Messiah[as]. Soon After this he addressed the *Arya Samaj* about their insulting comments about God and concept of reincarnation. He challenged many of their leaders in succession with a financial reward if they accept it and prove their claim from their own books as well as against Islam. But again no one accepted the challenge. Later the Promised Messiah[as] called on another Hindu sect *Barhamo Samaj* to debate about logic and truth of their beliefs. The result was no different than previous encounters. It is best summed up by an article in a Hindu newspaper, it writes.

"The *Barhamo Samaj* movement started like a storm in India and soon

branched out in many other countries. Besides Sikhs and Hindus, many Muslims accepted its teachings. Very well known Muslim families in Bengal joined this movement. But then Mirza Ghulam Ahmad, who was a renowned Muslim scholar wrote books against Hindus and Christians. He challenged them for a open debate. But regrettably no *Barhamo Samaj* leader paid attention. As a result those Muslims who had joined the movement slowly abandoned it.

We must keep in perspective that Hadhrat Mirza Ghulam Ahmad[as] was the lonely voice in defending Islam against the onslaught. He had no help or support from his Muslim brethren. He describes his feelings in one of his Persian verses.

"It behooves the eye of every faithful one to shed tears of blood over the distress of Islam and disappearance of the true Muslims, Before your very eyes the Islam has fallen into the dust. What excuse will you offer to God. The well to do are eager in pursuit of their joys and pleasures passing their time in laughter and badinage in the company of beautiful women. The divine are at loggerhead with each other day and night over trifles and the pious are entirely unaware of the needs of the faith. O, Muslims are these the signs of your religiosity that while faith is in such distress you are occupied wholly with the pursuit of the carrion of the world."

From the remote village of Qadian with almost no worldly resources this champion of God as he would be later titled by Allah Himself, took on mighty Christianity on one hand and fought back the assault on Islam by Hindus on the other. At the same time he purified Islam of all innovations that had crept in over centuries. While his friends and foes saw him as a meek and humble person lacking any worldly influence, they did not realize that his nightly supplications, his love for Allah and Hadhrat Mohammad[saw] had won him the divine favor. The Promised Messiah[as] had a vision years earlier that he had in his hand a book which is written by him and its name is *Qutbi.*

Under a divinely inspired urge he moved to embark on a project which would not only safeguard Islam against hostile attacks but would clearly and demonstrably establish its superiority over all other faiths.

So in 1880 *Braheen-Ahmadiyya* was published. It presented three hundred arguments in support of the superiority of Islam and its teachings. He put forth a challenge that if a follower of any religion other than Islam would set forth on behalf of his religion one half or one fourth or even one fifth of the excellence that he himself proposed to formulate as basis of Islam, he would make a present to him of all his property which he valued at Rs. 10000.

The publication of this book shook up the religious world across India and beyond. Of course no one came forward to accept the challenge. The Muslims were jubilant and the opponents were stunned and dispirited, Islam was not in the trench any more ducking the arrows thrown at it. Historically it appears that with the publication of *Braheen-e-Ahmadiyya* The Christian missionaries successes were significantly slowed down.

Almost all the leading Muslim personalities paid tribute to the Promised Messiah[as] for his master piece work.

Maulvi Mohammad Hussein of *Batala* published a detailed review in his newspaper:

"This is a book , he wrote the equal of which has not been published in Islam to this day. The author proved himself so stead fast in the service of Islam through his pen, his money, his tongue etc, that few such instances are found among the Muslims.

Hadhrat Sufi Ahmad Jan[ra], a saintly person wrote, "This book establishes the truth of Islam and of the prophethood of Mohammad[saw] and of the Holy Qur'an through three hundred strong proofs of various types and refutes the Christian , Arya, Hindu, Barhamo Smaj and all other religions opposed to Islam.

Certain non-Muslims on the other hand expressed contemptuous language against the Promised Messiah[as] and announced their intentions to write a refutation of the book. But that was it, it remained an intention only. The promised Messiah[as] prodded them to respond in the following terms,

"I put all these gentlemen on oath that they should not delay for one moment in entering the list against me. Let them put on the guise of Plato, Aristotle and Bacon. Let them supplicate to their false deities and then see whether our God is proved supreme or their false deities.

The publication of this book was a great undertaking beset by many difficulties. It seems appropriate to give some perspective to our internet generation. Hadhrat Mirza Ghulam Ahmad, The Promised Messiah[as] lived in Qadian, a remote place by any standard. He had access to his family library and a few news papers. He was the researcher, the writer, the proof reader, the courier and the publicist. The nearest railway station and telegraph office were eleven miles away in *Batala*. He would travel to *Batala* on the dirt road studded with pot holes in a spring less horse drawn carts before taking train to *Amritsar* to the printing press. He had to take many of these trips during the publication of this book.

The Promised Messiah[as] published 20000 flyers in 1885 both in Urdu and English. He declared that he was the reformer of the time and mailed this flyer to all the leading personalities in the field of religion, politics, government and scholars in India, Asia. Europe and America. He invited any one of them to come to Qadian and visit him for a year and witness for themselves the divine signs of truth of Islam. The Promised Messiah[as] said that if he failed to manifest such divine help, he would pay a handsome financial reward. Unfortunately again there were no takers.

Swami Shagan Chandar was a Hindu and always had interest in religious teachings. He thought of having a conference of different faiths to provide a forum for religion scholars to discuss their respective teachings. He came to Qadian and requested the Promised Messiah[as] if he could write his views on Islam for this meeting. `Hazoor[as] was ill at the time and was hesitant to participate. But Sawami Sahib insisted. The Promised Messiah prayed for divine guidance and knowledge to write an essay which would be superior over all other presentations. After the prayers he felt sense of empowerment to do this task. He was lying down because of his sickness, he started writing the essay right there laying and was writing so fast that the companions who were copying the article had difficult time to keep pace with Hazoor[as] . After he finished the writing he had the revelation, "This paper will tower above all other". It was read by Hadhrat Maulvi Abdul

Karim[ra] in the conference to an applauding audience who insisted to extend the conference to an extra day so the speech could be completed. This was "Philosophy of Teachings of Islam".

Every Ahmadi here knows who Dr. Alexander Dowie was and what happened to him after his confrontation with the Promised Messiah[as] but there is a lesson in it for all of us. That the Promised Messiah[as] was always vigilant, guarding the integrity of his faith and the honor of his Master, Mohammad[saw]. He would seek out any opponent of truth and preachers of falsehood and confront them no matter where and when. No enemy of Islam could have escaped` his watchful eye and his divine sight.

The Promised Messiah[as] subscribed to many news papers , national and international, One of the companions would translate for him important passages from English. If he ever read or heard any comments against Islam, he would immediately write or dictate the response. While Dowie was making news in USA, Reverend Smith Piggot in London claimed that he is God. He also expressed his contempt and hostility towards Islam. The Promised Messiah[as] wrote a letter to him and signed his name as *Al-Nabi* Mirza Ghulam Ahmad, Prophet Mirza Ghulam Ahmad. Hazoor[as] predicted his fall from grace and soon he was forced to leave London and died in obscurity.

The Promised Messiah[as] was triumphant in his valiant struggle to restore the honor and truth of Islam. He left us a treasure of knowledge of rationality backed by divine revelation to establish the truth. He had hoped and prayed that members of his Jama'at will be his true followers.

Islam is under siege today, the religion of peace and love is being accused of terror and hate because of a few ill versed and misguided people. We should respond in the manner that the Promised Messiah[as] would have done it if he were here today. He was alone but he took on thousands of his opponents. And we are so many and appears to be struggling. It is time for us to reflect and pray lest complacency takes over us and our spirit gives way to comfort. The Promised Messiah[as] had great hopes from us, we can not afford to come short. We can not expect to share his prayers if we don't fulfill his expectations.

HADITH

Hadhrat 'Abaid-ullah bin 'Adi[ra] relates that Hadhrat Miqdad bin 'Amru Kindi who fought in the Battle of Badr told me that he asked the Messenger[saw] of Allah: "Tell me, if I am fighting a pagan and he cuts off one of my hands with his sword and then takes shelter behind a tree and says: I submit to Allah; shall I kill him after he has said this? He said: 'No. Do not kill him.' I expostulated: 'Messenger[sa] of Allah, even after he cuts off one of my hands and thereafter says this?' He said: 'Do not kill him, for if you kill him, he will be in the position in which you were before you killed him, and you will be in the position in which he was before he uttered the words that he did utter.' "

(Bukhari kitabuddiyat)

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CLOSING ADDRESS BY DR. AHSANULLAH ZAFAR, AMEER JAMA'AT USA

Transcribed By: Karimullah Zirvi

We are expecting in a few minutes that Hadhrat Khalifatul Masih[aba] will start his address to the Jalsa in Germany and that would be transmitted live by MTA feed on the screen and I will step back at that time. While we are waiting for Hazoor to come I thought I would just share a few thoughts with you.

Next year is the Khilafat Centenary Celebration. Everyone is aware of that and there are a few things, which are going on. One is that we have been informed that barring anything totally unexpected Hadhrat Khalifatul Masih V[aba] will Insha Allah visit the United States at the occasion of our annual Jalsa which to accommodate his schedule is being held on the third weekend in June 2008. We are making two hopefully alternate arrangements. One is a commercially available center in Harrisburg, PA which is even larger than the accommodation we are using right now and that would be signed off on in a way as to minimize the risk if we cancel. But *Insha' Allah* it will be lined up. This will be one choice. The better choice we are hoping is that if Allah Wills and I have asked for everybody's prayers on that. We will have our own *Jalsa Gah* site in Maryland about an hour North from here. It is a small town called, Walkersville and there are some outstanding issues before it can be completed and without going into the details I am just requesting your prayers that Allah resolves the remaining issues and He grants us that place for use as a *Jalsa Gah* and for some other local activities.

`There is also a need to keep in mind as a part of the Khilafat Centenary Celebrations that we have an ongoing fundraising for the Centenary Fund for which a total of $5 million have been budgeted as expenditure including the largest item which is the expansion of Baitur Rahman Mosque in Silver Spring. The construction has been delayed slightly for technical reason but nothing which is jeopardizing the project at this time. The hope is that at the latest, sometime in November we will get our final permits and the contractor is already lined up and construction will start. In order to meet all these expenditures we need to raise funds and that is why an appeal has been made and most Jama'ats are aware of that and most Jama'ats have given pledges and if all the pledges are finished we will reach our target. The only issue is that we need to expedite that as much as we can. The sooner the funding is done the easier it becomes to handle these projects. In the mention of the pathway to spiritual progress in the first *Ruku* of *Surah Al-Mo'minoon* I laid out and shared with everyone yesterday. The third stage is a matter of spending in the way of Allah and that spending in that particular contact is described as a required stage before you can move further in your spirituality and the word used is, *Zakat* in that verse. But the word *Zakat* at that particular stage means a whole lot more than the classical definition of *Zakat* which remains. It means all the *Chandas* that you pay to Jama'at. It means *Chanda Aam*, your *Chanda Wasiyyat*, *Chanda Jalsa*

Salana, all the auxiliary *Chandas* and the *Chandas* which are appealed to by Hadhrat Khalifatul Masih[aba] for time to time for National needs and with the Grace of Allah, not this past financial year but the year before, the USA Jama'at responded in the most and the highest fashion of obedience to Khalifatul Masih and to *Nizam-e-Khilafat* and funded that project for the Tahir Heart Institute. My understanding is that the Institute has been completed physically and the staffing is complete in every way and a formal inauguration is expected in October. Of the Cardiologists in United States, Dr. Anwaruddin Sahib, I understand is on his way, enroute to Fazl-e-Omar Hospital. He is a *Waqf-e-Zindaghi*. If my information is correct Dr. Noori Sahib has given up his practice in Islamabad or thereabout and moved full time to Fazl-e-Omar Hospital or Tahir Heart Institute already and there have been some structural changes. Hazoor [aba] has made in order to facilitate the function of the Tahir Heart Institute and I am mentioning these things so that everybody understands how that money was used.

The money that we put together under the *Nizam-e-Jama'at*, under the *Nizam-e-Khilafat* has a very pious purpose and carries a whole lot of blessing. If we look at our *Chanda* here in the United States. Although we are very happy about it, with the total amount and we are very grateful to Allah for the total amount, in the scheme of things in the United States the amount is not that large. However, the results *Masha Allah* are very large, and Allah has given us because of those efforts many mosques now. He has enabled us to do good works throughout the world and even now just in the past month or so there was an addition of a mosque in Austin, TX. There has been another mosque this spring which was in Connecticut and these are both purchased, and as Allah Wills it, things will keep on expanding, going forward. If Allah Wills it, and we get a *Jalsa Gah*, you know in Maryland, *Insha Allah* it will grow into a very useful facility for the entire Jama'at, and we will have a feeling of a home where we can hold our annual conventions or *Jalsas*, rather than going from place to place, and without having control on some aspects of the physical setup which we have to respect when we are renting or leasing a space from others. So I encourage everyone to keep in mind about the financial sacrifices. These financial sacrifices are important not only for the third stage and the sixth stage progress of spirituality which I encourage everyone to read in the *Tafsir* of Masih Mau'ood[as] for the first *Ruku* of *Surah Al-Mo'minoon*. I think most people here can read Urdu, and as I understand some of the material has been translated into English as well. It is included in the 'Essence of Islam", but we also need to understand that financial sacrifice is a part of the joint activity which Hadhrat Masih Mau'ood[as] has elaborated upon in *Tauzeeh-e-Maram*.

In that description in *Tauzeeh-e-Maram*, Masih Mau'ood[as] talks about his exalted status as the Messiah and how there is a commonality in one aspect to the first Messiah, Jesus Christ[as] and being that the Khilafat is the *Qudrat-e-Thania*, the second manifestation that gift is carried to his *Khulafa*. There can be no question about this, it is also a matter of how individuals come together and interact with each other and with the Khalifatul Masih and what he described is something like this, I hope I can simplify it,that when disciples come around or came around, or will come around, the Messiah or his successor and there is righteousness, and they will connect with each other by sharing one another's feelings, one another's pains, sufferings and in the process become a group connected with each other and with the Messiah or Khalifatul Masih as the case may be, then by virtue of the gift given to Messiah[as], and to the Khalifatul Masih in this time that group of individuals becomes like the

branches of a green tree. Life is breathed into that group, into the individuals by the Khalifatul Masih in our times, and in the time of the Messiah by Masih Mau'ood, as himself.

This strengthens the *Iman*, the belief and the love that is in the hearts of these individuals, and the next part is that Allah, because of His gift to the Messiah and his *Khulafa,* then sends down the holy spirit into these hearts which descends, and it is as if the combination of these two, the descent of the holy spirit from the heavens, and the existence of the love and the *Iman* which is in the hearts of the believers, who are around the Khalifatul Masih, there is created within these individuals a new being, which in spiritual terminology is called the holy ghost, and Hadhrat Masih Mau'ood[as] goes on to say that this is the true trinity where these two beings combine to form a third, the holy ghost which has been malformed and distorted into the more commonly visualized concept of trinity as preached amongst most Christians.

Now, I want to share this once again so that hopefully we will all understand it and practice it, we have to realize that the things which were promised to Masih Mau'ood[as] by Allah, and that is what he is writing about, and which are a part of the *Qudrat-e-Thania* without any doubt. We have the opportunity to partake of it, but the only way we can partake of it is if we come together as a Jama'at, if we have an unwavering belief and truthful *Iman* which does not question anything about Khilafat and Khalifatul Masih, and not get distracted by what we imagine as being differences from whatever. It is only when this pure belief is there in our hearts and everything is a matter of the heart, that Allah's Holy Spirit descends and gives us our gift of the Holy Ghost to the extent that each one of us is deserving of it. And spending in the way of Allah, responding to the instructions of the Khalifatul Masih V[aba], following the wishes of the Khalifatul Masih V[aba] should be done in that spirit. Look at the purity in your own heart and I should look at the purity in my heart when I am following the instructions of Hazoor[aba]. That is the only healthy way and the right way and the way which gives us the best of the rewards with Allah, and may it be so. I am going to stop now.

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ANNOUNCEMET

In 2008, in celebration of the centenary of the Khilafat-e-Ahmadiyya, the following special issues of the Gazette will be published:

January: Hadhrat Khalifatul Masih I[ra]
February: Hadhrat Khalifatul Masih II[ra] (Musleh Mau'ood Number)
March: Masih Mau'ood[as] Number
April: Hadhrat Khalifatul Masih III[rh]
May: Hadhrat Khalifatul Masih IV[rh] and Hadhrat Khalifatul Masih V[aba] (Khilafat Number)

The members are requested to send articles for the Special Issues.

Hadhrat Khalifatul Masih V's[aba] Address to the Final Session of the Jalsa Salana, Germany was Carried Live to the Jalsa Salana, USA.

In his address, towards the end, Hazoor[aba] said the following:

Today is also the end of the Jalsa of USA, which is being held these days. Ameer Sahib had made a request for a message. The message I have given in my speech is the same for them as it is for the rest of the world. However, since their Jalsa is being held, I like to take advantage of this occasion and give this message to America in addition. O' Ahmadis living in America, particularly the African American brothers there who are advancing in their faith and devotion! Some of you came to the Jalsa in UK, and the majority of them had come for the first time. After the Jalsa, their hearts were at peace. And the expression of achieving a lot was quite visible in your eyes and on your faces. The display of love for Khilafat that I saw on your faces, made my heart well up with the praise of Allah the Almighty. I want to tell you one thing. Your forefathers were brought to America as slaves. Now you have gotten your freedom in that country, or it is said that freedom has been achieved. But there are many restrictions in this freedom. If you ponder you will admit that you have achieved true freedom only in the slavery of the Holy Prophet Mohammad[saw], by entering the Jama'at of his true servant. Therefore guard this freedom and give this message of freedom to your brethren too and also to the white Americans and other nationalities.

You are free, but these people who have put the yokes of sensualism around their necks, who have forgotten God Almighty and who have the chains of egoism as shackles on their feet, they are captives due to the bondage of carnality. Get them the freedom by conveying to them the message of the beautiful teachings of Islam and bring them into the slavery of the Holy Prophet[saw]. Only then will you be called truly liberated and real liberators.

By implementing the tenets of Islam in your personal lives, as I have said earlier, you should become what Hadhrat Masih Mau'ood[as] wanted to see us become. Therefore be mindful of this obligation of yours. And similarly every Ahmadi in the world should understand this message and try to act upon it. May Allah enable everyone.

Now we are going to pray. In your prayers also remember those who are powerless, those who are constrained, those who are sitting in Pakistan and legal restrictions do not let them hold Jalsas, those who do not have means to bear the travel expenses to participate in the Jalsas in UK or Germany, those whose limitations and legal constraints are such that have deprived them from meeting the Khalifah o f the time, those who have the desire to participate in the Jalsas. Remember all such people in your prayers. After the Jalsa UK, every year, I get countless such letters that are charged with sentiments and by reading them one is overwhelmed by emotions. May Allah fulfill their noble desires and prayers also. And May He so change the conditions there, May He rescue the nation from the worldly Maulvis and religious cynics, so that people may be able to recognize the truth.

May Allah, the exalted, enable you and all those who desired, whether they could or could not come, those who wished they could come, those who are powerless, those who are in different lands all over the world, those who are poor, who are destitute, who are helpless, remember them all in your prayers that May Allah make all of them inherit the prayers of Hadhrat Masih Mau'ood[as]. Now let us pray.

59th Jalsa Salana USA
Lajna Imaillah USA Report

Asma Siddiqui, Lajna Secretary Isha'at

Alhamdolillah! The 59th Jalsa Salana Jamaat Ahmadiyya USA was successfully held from August 31st to September 2nd, 2007 at the Dulles Expo Center in Chantilly, Virginia, USA. Lajna Imaillah USA, by the Grace of Allah, played a vital role in the organization of this blessed event. May Allah shower His bountiful Mercy on all the volunteers who enabled the Jalsa activities to be carried out smoothly, *Ameen*. Everyone should keep in their minds the words of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad of Qadian[as]: "It is essential for all those who can afford to undertake the journey, that they must come to attend this Convention which embodies many blessed objectives. They should disregard minor inconveniences in the cause of Allah and His prophet (peace be upon him). Allah yields reward to the sincere persons at every step of their way, and no labor and hardship, undertaken in His way, ever goes to waste. I re-emphasize that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on the Divine Help, for propagation of Islam." *(Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 341)*

This year, guests to the Jalsa Salana came from all across the USA and the world. There were about 4500 members who participated and contributed in making the Jalsa successful.

The Jalsa proceedings began on Friday, with speeches being relayed from the men's side. On Saturday, the Lajna Imaillah had the opportunity to organize the entire day's program. The program included a vast array of spiritually uplifting, informative topics, presented by sisters of different ages, different professional and ethnic backgrounds, new converts, and born Ahmadis. The Lajna Saturday Session was presided by Dr. Shanaz Butt, Sadr Lajna Imaillah USA. All speeches were centered on truthfulness. Topics of speeches included: ***Life of the Holy Prophet[saw] - The Perfect Example of Truthfulness, Signs of Truthfulness of the Promised Messiah[as], The Second Condition of Bai'at – True versus False Practices, Staying True to our Covenant – Sacrifices of Early Ahmadis in America, Islam – A Perfect and Complete Religion for All Mankind.*** The sessions through the day were interspersed with beautiful poems. The program included a Welcome to New Ahmadi Sisters as well as Recognition of our Nasirat who had completed their first reading of the Holy Qur'an. Annual Awards were given to *Majaalis* in various categories. Taleem awards were presented to deserving scholars. All participants strongly agreed that the Lajna Session was spiritually motivating and a great experience, *Alhamdolillah!*

Jalsa Salana is a spiritually uplifting and social event, where members revive themselves and enjoy each other's company. They got a chance to visit fundraising stall, where snacks and refreshments were available throughout the Jalsa weekend. A fundraising Exhibition stall was organized, where contributions from Lajna chapters throughout the country

were displayed. The bookstall was very successful, where many of the books published by our Jama'at were on sale. Children's Area and Nursery were other facilities provided for mothers with children. Other stalls, such as hospitality, homeopathy, first aid and lost & found, were also accessible for the convenience of the guests. The *Ziafat* team was honored to serve meals prepared in the *Langar Khaana* to the guests of the Promised Messiah[as] over the weekend!

Jalsa Salana was an exceptional event. The participants had the privilege and opportunity of watching an address by Hazrat Khalifatul Masih V[aba] live via satellite from Germany. Huzoor[aba] concluded the session on prayers for the Community and inspired them that it is them who have to wave the banner of Muhammad[saw] in the world and it is them who have to establish excellent standards for the glory of Unity of God.

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Belief in Unity of God Established Through Holy Prophet[saw]

It is a false and stinking notion that belief in the Unity of God can be achieved otherwise than through the Holy Prophet (peace and blessings of Allah be on him); nor can man achieve salvation without it. How can there be faith in the Unity of God unless there is perfect certainty with regard to His existence? Be sure, therefore, that belief in the Unity of God can be achieved only through a Prophet, as our Holy Prophet (peace and blessings of Allah be on him) convinced the atheists and pagans of Arabia of the existence of God Almighty by showing them thousands of heavenly signs. Up till today, the true and perfect followers of the Holy Prophet (peace and blessings of Allah be on him) present those signs to the atheists.

The truth is that till a person observes the living powers of the Living God, Satan does not depart from his heart, nor does true Unity enter into it, nor can he believe with certainty in the existence of God. This holy and perfect Unity is appreciated only through the Holy Prophet (peace and blessings of Allah be on him).

[Haqiqatul Wahi, Roohani Khaza'in, Vol. 22, pp. 120-121]

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FICTION TO FACT: REVEALING THE TRUTH ABOUT ISLAM

Ismat Sarah Mangla, New York

Many of you know that last week, CNN aired a documentary on the Abrahamic faiths entitled "God's Warriors." In it, correspondent Christiane Amanpour led viewers through a tour of Judaism, Christianity and Islam. But did you also know that our own Jama'at, the Ahmadiyya Muslim Community, was actually filmed for this documentary?

It all began when Shahina Bashir, the Lajna President of the Potomac Jama'at, picked up a copy of "Mecca and Main Street: Muslim Life in America After 9/11," a book by journalist Geneive Abdo. Sister Shahina appreciated the author's journalistic approach, but she was troubled by the book's assertion that all Muslim American women complain about the conditions of women's space in their mosques. The author wrote that no matter which Muslim community she visited, women consistently spoke of second-class treatment in regards to their access and facilities. Of course, Sister Shahina, an Ahmadi convert herself, had had a different experience altogether. So she decided to let Ms. Abdo know about it by sending her a short email introducing her to our Lajna organization. And though Sister Shahina wasn't expecting it, within a few days, she received a response. So began an exchange in which Geneive Abdo was invited to meet with four Lajna members at Baitur Rahman in Silver Spring. It turns out that Ms. Abdo was also involved in the CNN documentary. She asked if CNN might accompany her to film their meeting, which took place last May.

Like Sister Shahina, we've all encountered egregious misconceptions about Islam. They are rampant and distressing: Islam is a barbaric and violent religion. Muslims want to impose Islamic law on the world. Women are worth less than chattel. We see and hear these ideas on a daily basis. In fact, a 2006 Washington Post-ABC News poll concluded that nearly half of all Americans—46%—have a negative view of Islam—7 percentage points higher than the perception in the tense months after 9/11. And a Pew Research Center survey found that 36% of Americans believe Islam encourages violence among its followers. These statistics corroborate the pervading view espoused on television, in the press, from our politicians, even from our neighbors. When President Bush deemed Islam a peaceful religion in 2002, many in his own administration vocally opposed that view, such as Kenneth Adelman, a Pentagon official who said that our beloved Prophet Hadhrat Muhammad Mustafa[saw], was "a warrior, not a peace advocate like Jesus." Liberal talk show host Bill Maher routinely ridicules religion — and Islam especially — as barbaric and oppressive. In a recent film review of "The Kingdom," an upcoming thriller about the FBI investigating terrorists, the author writes with surprise that during a screening of the movie, Muslims in the audience cheered when good triumphs over terror — as if the author was expecting

the opposite reaction. Dozens of articles about Islam are published each day—and the number of voices who have a negative opinion — is growing.

But it's not just the media — it's also in the attitudes of people we interact with every day. I was shocked and saddened to read the hateful comments about Islam that were posted in response to an article about our Jama'at's impending purchase of land in Walkersville. And my friend Nakasha, a young Ahmadi woman pursuing her doctorate in philosophy, told me recently that on a camping trip this summer, she and her husband encountered a 60-something gentleman who struck up a conversation with them. When Nakasha, dressed in her *burqa*, told him she was studying philosophy, the man asked her who her favorite philosopher was. "Socrates," she replied, to which he was visibly surprised. He paused, then asked, "You're a Muslim, right? And you like Socrates?" Puzzled, he continued, "What do you think of freedom of religion and individual rights?" She replied that of course she favored both, to which he was even more taken aback. He assumed that Islam would inherently limit such freedoms—and he couldn't reconcile a Muslim woman telling him otherwise.

We all could tell our own stories about how Islam is distorted in the minds of people around us. But how often do we take action at that point? How often do we work to reveal the truth about Islam—to change the fiction in people's minds into fact? Allah says in chapter 41 of the Holy Qur'an, "And who is better in speech than he who invites men to Allah and does righteous deeds and says, 'I am, surely, of those who submit?'' Our history is rich with stories of those who defend Islam from attack. At the battle of Uhud, when enemies of Islam shot arrows at the Holy Prophet[saw], Hadhrat Talhah ibn Ubaydallah served as a human shield against them. In modern times, who was a greater defender of Islam than the Promised Messiah himself? He said, "In this Age, it is the sword of the pen with which we are attacked and the spears of objections are being shot at us. We also should not let our forces go waste. We should use our pen to prove the truth of the religion of God and the prophethood of this chosen Prophet, may God's blessings be on him." Indeed, the Promised Messiah (on whom be peace) devoted his life to defending Islam, publishing more than 80 books, responding to accusations from non-Muslims and Muslims alike. He toiled day and night, serving as a human shield against the insults rained upon our prophet.

Following in the footsteps of the Promised Messiah[as] as a defender of Islam is no simple task. We are engaged in a struggle for the soul of Islam itself. So we must each behave as ambassadors of our faith, championing our cause as the Promised Messiah[as] did.

So how do we do this? In fact, the Promised Messiah[as] left us some instructions. In his book *Al-Balagh*, he wrote that in order for a believer to write in defense of Islam, he or she must possess certain qualities, including understanding of the Arabic language, an in-depth study of religion, strong secular, historic and scientific knowledge, memorization of Bible verses related to prophecy, a command of logic, access to a large library of books, time to devote to writing, ability to debate, and a high level of *taqwa* — righteousness. Of course, these qualities will take most of us a lifetime to achieve—but we must strive to reach them. But perhaps most important was the last quality the Promised Messiah[as] enumerated: *ijazi taqat*--a miraculous ability to have

one's prayers accepted. That is the first step we must all take in order to succeed in righting the wrongs about Islam — prayer. We must beseech Allah for His help. Allah tells us in *Al-Baqarah* that He has put a seal over the hearts and ears of those who disbelieve. Thus, only Allah can lift that seal and allow them to hear and follow the truth.

If prayer is the first step, then leading by example, living a life full of righteousness, is the second. We cannot expect to defend Islam if we do not model it in our everyday lives. In fact, just living by Islam's teachings is perhaps the best way to serve as ambassadors of our faith—and the most potent tool for erasing misconceptions. Take, for example, the idea that women in Islam are oppressed and uneducated. There are countless women here who disprove that notion — I know many talented Ahmadi women who are doctors, lawyers, scientists, journalists, accountants, teachers. But some of them — and dare I say, too few of them — are actively removing misconceptions simply by following Allah's teachings on *purdah*. Take Saira Bajwa, for example, a junior at Hofstra University and a United Nations intern. Throughout her life as an American undergraduate—which is hard enough if you're a Muslim—she practices *purdah*, covering her head with a *hijab* and wearing long coats or shirt-dresses. She is a living, breathing, walking example of how Islam empowers women—and also commands respect and dignity for them. We'd all do well to follow her example. When I was interviewing for my job, one of my mentors, a journalism giant, suggested that perhaps my headscarf may get in the way of me finding jobs in an increasingly competitive, image-driven media industry. I told him that I could not sacrifice my practice of *purdah* to increase my shot at a magazine job, but secretly, I was a bit nervous. What if he was right? Of course, I shouldn't have wavered — Allah does not forsake those who work to earn His pleasure. I got the job — and I've maintained my dignity and respect.

The third step in righting the wrongs about Islam is to educate ourselves. Today, even reasonable people assume that Islam teaches its followers to wage a bloody war on disbelievers. But let me read to you a passage that explains Ahmadiyyat's view of why terror has gripped the Muslim world: *"There are many among us Muslims who, while they kill an innocent man or commit wanton murder, are not afraid of the powerful God... What is this callousness and cruelty and want of sympathy due to? [That] From their very childhood, stories and anecdotes and wrong views of the doctrine of Jihad are dinned into their ears and inculcated into their hearts, the result being that gradually they become morally dead and cease to feel the heinousness of their hateful actions; nay, rather, the man who murders another man unawares and thus brings ruin to the murdered man's family thinks that he has done a meritorious deed; or rather, that he has made the most of an opportunity to win favor with his community."* You might assume that the writer of this passage was describing the current state of religious affairs in the Muslim world — of terrorists and fanatics. In fact, the Promised Messiah[as] wrote this in the year 1899 — as the foreword to his book, Jesus in India. Long before the Western world would seize upon the troubles facing Islam, the Promised Messiah[as] predicted and explained the roots of the problems plaguing Muslims. Khalifatul Masih IV[rh] continued the theme in Murder in the Name of Allah, explaining how so-called Muslim

scholars themselves incorrectly perpetrated a bloody history of Islam. It's clear that we as Ahmadis possess a unique legacy of reason, rationality and *Khilafat* — and a body of knowledge that is all interconnected when it comes to presenting a defense of Islam. To wit, non-Ahmadi Muslims are just now coming around to the explanation of *jihad* that the Promised Messiah laid out more than 100 years ago. So for us to be able to defend Islam, we must first understand it—and the writings of the Promised Messiah, for it was his teachings that truly revitalized Islam for the modern age. In fact, our beloved Khalifatul Masih IV[rh], who not only possessed vast knowledge but an unparalleled quality of explaining it others, was asked whether it was enough to discuss the beauty of the Promised Messiah's[as] teachings without mentioning his name, so as not to offend non-Ahmadi Muslims. Hazoor[rh] rejected this notion outright. He said that when the Holy Prophet[saw] mentioned God's name, the Arab people were against it and reacted with extreme hostility. But that did not stop the Prophet from taking Allah's name. In the same vein, it is our duty to explain our teachings in light of the wisdom imparted to us by the Promised Messiah[as]. Hazoor[rh] said, "The question is, who has been appointed by God to lead this age? If we borrow from him, the guidance he received from Allah, and benefit from it without naming him, this is not only cowardice, this is lack of trust." So we must wear our badge of Ahmadiyyat proudly and educate ourselves about our true teachings. That's even easier to do today with *alislam.org* and MTA. And though it can seem daunting—our bank of knowledge is endless — I'd suggest, especially to those in the younger generation, that the best way to start is to listen to Hazoor's[aba] Friday sermon every week. No excuses — you can download the podcast of both the original Urdu sermon and the English translation — I listen to them on the subway. You can also dig through thousands of hours of question/answer sessions with Khalifatul Masih IV[rh], both at *alislam.org* and *askislam.org*. And education is a powerful thing. One of the most widely held misconceptions of Islam is that martyrs will receive 72 virgins in heaven as a reward. I wondered where this "fact" came from, so I did some research. I found that there is no basis for this in the Holy Qur'an, but that some attribute it to a weak *Hadith* which relates that in paradise men will receive 72 wives. But a further study of Islam reveals that, when taken in context, the literal translation is impossible! The Islamic concept of the afterlife, as the Promised Messiah[as] explained in the Philosophy of the Teachings of Islam, is that it is not even a physical realm. So how could that notion be interpreted in the vile way both terrorists and the West have? There are dozens of other current issues that Islam offers guidance on, so it is imperative we educate ourselves about them.

Finally, armed with this knowledge, it is our duty to follow the examples of the Holy Prophet[saw] and the Promised Messiah[as] and pick up our own pens to defend the name of Islam. Allah said to the Holy Prophet in *Surah Al-Qalam*, *"By the inkstand and by the pen and by that which they write. Thou art not, by the grace of thy Lord, a madman."* It is through reason that the Holy Prophet[saw] convinced the world of the veracity of Islam. He said himself, "The ink of the scholar is holier than the blood of the martyr." With knowledge and prayer, we can produce that ink. In 1901, Allah revealed to the Promised Messiah[as] that he would be known as *"Sultan al Qalam"*—the king of the

pen. What a true and perfect name for our beloved Messiah! Then in 1931, Hadhrat Musleh Mau'ood[ra], advised the jamaat to continue waging the Promised Messiah's[as] *Jihad* of the pen through Majlis *Sultan al Qalam*, or "Committee of the King of the Pen." Today, Lajna Media Watch, the Lajna arm of MSQ, works with a team of writers to offer positive messages about Islam in the media and to respond to attacks. Since its inception two years ago, we have published dozens of works in the press. I wish I could name all the hard workers on our team, but here are a few examples of our recent successes. On the occasion of Black History Month, the Media Watch team wrote about Islam's stance on equality, regardless of race. Sister Fareeha Haroon of Reston, Virginia, penned one such op-ed which was published in the Reston Connection newspaper. During the controversy surrounding the Pope's remarks about Islam, Sister Shazia Sohail of California published in several newspapers an eloquent letter decrying both the Pope's comments and the unreasonable responses from Muslims around the world.. And we've had several students, such as Monsura Sirajee of California, Khullat Munir of New York and Wajeeha Choudhary of Pennsylvania who have all had published works on varying topics related to Islam. The saying goes that 90% of life is just showing up—so pick up your pen and start to write. Everything may not get published, but you will improve your writing, your understanding and your chances at future publication. Start in your own communities. It's not necessary to get into the Wall Street Journal or the New York Times. My own mother, a prolific writer on Islam, has published dozens of viewpoints in her local newspaper. Her grassroots effort has led to a real understanding in our small Michigan community of what true Islam is and what we stand for. I invite all of you to join our Media Watch team — you can email *lajnamediawatch @yahoo.com* to get started. In fact, Hazoor[aba] gave us a new assignment in last Friday's sermon—he asked that all Ahmadis respond to the Dutch politician who is perpetrating a false history of Islam and advocates the banning of the Holy Qur'an.

It just takes a little bit of action — like the steps that Sister Shahina Bashir took this spring. Ultimately, the segment about our community did not make it into the final documentary on CNN. Perhaps Allah's hand was at work in that decision. But what's important to remember is that Sister Shahina — an ordinary person— encountered a misconception about Islam and took simple and swift action to correct it. She is a living fulfillment of the Promised Messiah's[as] prophecy that "my followers will excel so much in knowledge and insight that they will confound all others with the light of their truth, their reasoning and their signs." Let us pray that Allah enable us all to reach that exalted status.

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HADITH

Hadhrat Abu Umamah Bahili[ra] relates that he listened to the address of the Holy Prophet[saw] on the occasion of the Farewell Pilgrimage in the course of which he said: "Be mindful of your duty to Allah, observe the five Prayers and the fast of Ramadhan, pay the Zakat duly and obey those in authority among you; you will enter the Garden of your Lord."

(Tirmadhi kitabussalat bab ma yata'allaqu bissalat)

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TRUTH PREVAILS, FALSEHOOD DESTROYS: LIFE OF THE HOLY PROPHET[saw] AS THE PERFECT EXAMPLE OF TRUTHFULNESS

Farzana Safiullah (York/Harrisburgh Lajna)

We all know that being truthful is a primary moral value. It is the basis for all human conduct. Without its existence, man as a moral being would be impossible! It is a quality that is revered and an aspiration. It is a quality that is attributed to Allah. So someone who is known to be truthful is also known to be close to the divine! Going back to some of our earliest philosophers, in his *Metaphysics*, Aristotle stated: "To say of what is that it is not, or of what is not that it is, is false, while to say of what is that it is, and of what is not that it is not, is true".

Through the ages, the concept of truth has been universal to all religions and ethnicities. Let's examine what the Holy Quran says about truth.

... *And when you speak, observe justice, even if the person concerned be a relative and fulfill the covenant of Allah. That is what he enjoins upon you, that you may take care. 6:153.* So in the Quran, the speaking of truth is linked with justice. In fact truth and justice go hand in hand.

Again, the Quran says: *O ye who believe! Be strict in observing justice, and be witnesses for Allah, even though it be against yourselves or against parents and kindred. Whether he be rich or poor, Allah is more regardful of them both that you are. Therefore follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allah is well aware of what you do. (4:136).* In this verse, Allah has enjoined the Believers not only to practice equity and justice but to proliferate it throughout the world. It directs the Believers to always preserve the truth and never abandon justice and equity for that is the only way peace can be maintained in the world. The verse mentioned above again reminds us that we should become the witnesses of truth only for the sake of Allah. This can only happen if we have in our hearts the fear of Allah, Who knows our apparent condition as well as the deep hidden secrets. He is All Knowing and All Aware, therefore, we must uphold the truth in all circumstances. Such practice will not only elevate the state of Taqwa in us, but also enable us to propagate justice.

Abdullah ibn Masud[ra] relates that the Holy Prophet[saw] said: Truth guides to virtue and virtue guides to Paradise. A person persists in telling the truth till in the sight of Allah he is named Truthful. Lying leads to vice, vice leads to the fire; and a person goes on lying till in the sight of Allah he is named a liar

(Bukhari and Muslim).

What are some of the implications of being truthful? From what I have shared with you so far, it is peace, justice, equity and success. Above all, it leads to *taqwa*, righteousness. What greater path could there be? Ultimately, you are granted the status of Truthful in the eyes of Allah. What greater honor

could there be?

Let's take a brief look at what some other faiths say about being truthful. In the Proverbs 8:7, "For my mouth shall speak truth; and wickedness is an abomination to my lips." In Hinduism, to tell the truth is consistent with righteousness. There is nothing higher than truth, Mahabharata.

In Buddhism, without truthfulness, there can be no society.

How has truth prevailed in the past? The Quran is replete with the examples of the past prophets and the triumph of their messages against great odds. There is the incident of the Prophet Abraham[as] surviving a burning fire, Hadhrat Moses[as] being victorious against the mighty Pharoah, Prophet Jesus[as] surviving the crucifixion and going on eastwards to fulfill his mission.

Let's move to the other spectrum. What is falsehood? Falsehood is nothing but the absence of truth, it is the habit of lying, it is living a life pursuing false gods and values. It is not an attribute that is valued by any moral being. However, why is it appealing to some? The answer is it gives you something that you desire for the moment. It is a means to an end. It satisfies the self.

What does the Holy Quran say about falsehood? In Chapter 22:31, "shun therefore the abomination of idols and shun false speech. The interconnectedness of idols and false speech is not coincidental in this verse of the Holy Quran. There is a symbiotic relationship between the two. To make this clearer, let me quote from the words of the Promised Messiah[as] who says:

> Indeed falsehood is an idol because otherwise no one would leave the truth. Just as an idol has nothing but artificial polish, so too, falsehood has no reality behind it. Those who tell lies lose their credibility so much that even when they speak the truth, one thinks that perhaps there is an element of falsehood in it.
>
> (Malfoozat, v. 3, p 350).

Hadhrath Abu Bakr[ra], narrates that the Holy Prophet[saw] is reported to have said, shall I tell you what are the major sins?

His companions said: Certainly, Messenger of Allah. He said: Association of others with Allah, disobedience of parents. He had been leaning on a pillow, suddenly he sat up and said: And telling a lie or giving false evidence. He repeated this last one so many times that we wished he would stop.

What are the outcomes of following falsehoods? If we lead a life of falsehood, what have we lost? Without truth there is no purity of character or spirituality. The person would live in a moral abyss without any relationship with the Almighty Creator because the reliance on falsehood supercedes everything else. According to the Promised Messiah[as] this is why the Holy Quran has associated falsehood with the filth of idol worship

(Malfoozat, Vol 1, p367)

Let's briefly look at the concept of falsehood in other religions: In Leviticus 19:11, "Ye shall not steal, neither deal falsely, neither lie one to another." In Buddhism, behind false speech lies egotism in one form or another.

How has falsehood destroyed? From the Holy Quran, we have the examples of the people of Noah, who rejected the truth, Pharoah, the people of Lot, the people of Midian, to whom the Prophet Shuaib[as] was sent, the people of Thamud, to whom the Prophet Salih was sent.

As Muslims, we are blessed indeed with the highest standards of truth exemplified in the Master Prophet, Muhammad[saw]. Let's look at how this was demonstrated throughout the various stages of his life.

Muhammad's[saw] childhood and youth were a prelude to his Prophethood. Besides his other exalted and exceptional characteristics, everyone agreed upon his truthfulness and trustworthiness. He never lied, never cheated and never broke his word. People would say of him: 'If you go on a journey and need someone to whose safeguarding you will entrust your family and belongings, you can entrust them to Muhammad without hesitation.'

We all know of the two qualities attributed to him: the truthful and the trustworthy. From what I have shared with you today, we know these are godly qualities and not so easily earned! Yes, this was how the Prophet was known before he was endowed with divine revelation. We are familiar with the incident when he was called upon to decide the quarrel among the Meccan chiefs as to who should place the black stone in the *Ka'ba*. Why was the Prophet called upon to do so? It is testimony to his innate truthfulness and justice! When still a young merchant, his reputation of honesty and trustfulness was widespread and he had conducted a trade expedition on behalf of Hadhrat Khadija[ra], a wealthy widow, so well, that she sent a proposal of marriage to him.

When he received his first revelation from Allah and was perturbed, Hadhrat Khadija[ra] consoled him, citing his honesty and integrity as a basis on which Allah would never abandon him. When his close friend Hadhrat Abu Bakr[ra] first heard that the Holy Prophet[saw] had claimed to be a recipient of Divine revelation all he required was a reply in the affirmative or negative to believe in it, and said that he needed no further explanation at all.

He was called 'the Trustworthy' even by his bitterest enemies. The Meccans didn't disbelieve him but rejected the message. No one among his enemies dared to accuse him of lying or cheating. In order to prevent the spread of his Message, they only labeled him sometimes as a poet, sometimes as a sorcerer or magician and sometimes as an insane one. Even his most bitter enemies like Safwan ibn Umayya, Abu Sufyan ibn Harb, 'Amr ibn al-'As, Ikrima ibn Abi Jahl and others, finally accepted the truthfulness of his message.

The Holy Quran sums up the character of the Holy Prophet[saw] in the following verse: "And thou dost, surely, possess sublime moral excellences" (68:5). Hadhrat Ayesha[ra] says of the Holy Prophet[saw]: "He possessed all those moral excellences which are mentioned in the Quran as the special marks of a true servant of God"

(Bukhari).

Another incident speaks to the truthfulness exhibited by the Holy Prophet[saw] by a staunch enemy of his: Abu Sufyan relates as part of his statement about Heraclius, (the then Roman emperor) that the latter asked him, "What does he (i.e. the Holy Prophet[saw]) teach you?" Abu Sufyan said, "He tells us: Worship Allah Alone and do not associate anything with Him, and discard all that your ancestors said; and he commands us to observe prayer, to tell the truth, to be chaste and to strengthen the ties of kinship."

(Bukhari and Muslim) .

The Holy Prophet's[saw] final triumph over falsehood was his victorious return to Mecca, with the complete annihilation of

idols that had resided in the *Ka'ba*. As he crushed the idols, he recited the following verse, *"truth has come and falsehood has vanished. Verily, falsehood is bound to vanish." Ch. 17:15.*

Let's juxtapose this incident with the following words of the Promised Messiah[as]:

> The glory was found in its highest, most perfect form in our lord and master, our guide, the unlettered Prophet[saw] the truthful and the one whom the truthful verified, Muhammad, the chosen one[saw].
>
> *Ainae kamalat-e-Islam*

Again and again, the character of the Holy Prophet exemplifies the epitome of truthfulness.

Being the perfect example, how can we, his followers, emulate him? How do we treasure the gift he has given to us?

The first step would be to know the difference between truth that is instinctive and truth that is a moral quality. The Promised Messiah[as] says: *"Of all the natural conditions of man one that is an essential part of his nature is truthfulness. Normally, unless a person is moved by some selfish motive, he does not wish to tell a lie. He is naturally averse to falsehood and is reluctant to have recourse to it. That is why he dislikes a person whom he knows to be a liar and looks upon him with disdain. But this natural condition by itself cannot be considered moral. Even children and the insane exhibit this quality. The fact is that so long as a person does not renounce the selfish motives which prevent him from telling the truth, he cannot be considered truthful. If a person tells the truth only when he stands to lose nothing but tells a lie when his honor, property or life are threatened, how can he be considered better than children and the insane? Do minors and the insane not speak this kind of truth? There is hardly anyone in the world who would tell a lie without any motive. Therefore, the truth that is forsaken when faced with possible loss can never form part of true morals. The real occasion of telling the truth is when one apprehends loss of life or property or honor. One has to understand speaking the truth is primarily governed by trust in Allah. If this trust is firm, unshakeable and complete, nothing can deter one from the truth! If you keep reminding yourself that you are in the care of Allah and that you wish to please Him always, your trust in Him grows exponentially! One's ability to speak the truth under all circumstances will not be an issue."*

Only when man becomes true can he find peace with himself; otherwise he will claim to be something while deep

In Islam, we are blessed with the knowledge of Allah, His splendor, His Grace, His Mercy. If we know of Him so well and are surrounded by His grace and mercy, trust in Him follows out of gratitude and reason. Speaking the truth in the manner exhibited by the Holy Prophet[saw] and in the manner defined by the Promised Messiah[as] is the key to achieving nearness to Allah.

I would like to share the following words of Hadhrat Mirza Tahir Ahmad[rh] which shed further light. *"Only when man becomes true can he find peace with himself; otherwise he will claim to be something while deep*

inside he knows he is not that something. There will always be contradiction between man and his soul as long as he is not true. So, truth is the most important fundamental first step towards peace and this is the meaning of becoming like Allah. You cannot be Allah but you can imitate His attributes which we have also received from Allah as his creation and when you become true to yourself only then will you be able to become true to your children, your husband, your wife, your relatives and your society and when you enlarge the role of this single factor then nations can become true to each other. If someone is true he will be identified as a godly person by all whether they believe in Allah or do not believe in Him because the attribute of truth is in itself a godly character. Even the atheists accept truth - they know it is good."

Let's implore the help of Allah in attaining the standards of truthfulness in our daily lives as demonstrated by the Holy Prophet[saw]. I would like to conclude with the following verse: The Holy Prophet[saw] was commanded to say, 'If you love God, follow me; then will God love you and forgive you your faults. Surely, God is Most Forgiving, Merciful' (3:32).

Annual Jalsa

Sayyarah Hikmat Mukhtar
Hanover, Maryland

Now '*Hadiqatul Mahdi*' is another citadel of Peace,
My *Imam* dwells in this blissful place.
Here was held an annual Ahmadiyya convention
Devotees strong in faith, firm in conviction
Full of the spirit of self-sacrifice and devotion
Came from far and near, from five continents
They come running like moth to light,
Holding tightly, the rope of Allah in their hands,
Carrying the banner of Mohammed[saw] united into one bond
Soldiers of Islam, afraid of none,
Believing that God is Almighty and One,
Determined to frustrate the designs of foe,
Marching forward with their courage to show,
It was a soul sustaining sight to see
A manifestation of God, he seemed to me
A personification of Divine light,
Endowed with strength and inner sight
Who believes in the holiness of heart's affection
There is a hallow of celestial light on his face.
Of malice and ill will there is no trace,
Angelic in character, saintly in soul,
So many characteristics gathered into one whole,
Steeped in the spirit of Jalsa,
I saw heaven's glories shine,

Spiritually sustained, now a strong faith was mine.

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HOW TO FULFILL THE SECOND CONDITION OF BAI'AT IN OUR DAILY LIVES

Nusrat J. Rashid, Esquire, Philadelphia Lajna

"I do call to witness the Day of Resurrection. I do call to witness the self-accusing soul."

Verses 2-3 from *Surah Qiyamah* that were recited reference the moral state of man or *Nafse Lawwamah. Nafse Lawwamah* is the stage a person reaches after advancing from *Nafse Ammarah* (the natural self) or the self that is prone to evil. *Nafse Lawwamah* is the state when one becomes acutely aware of the consequences of behavior and therefore, when *Yauma Qiyamah,* or the Day of Resurrection first becomes relevant. Since the moral state of man is aware of its own weaknesses and then reproves every vice and sin, it is called the self-accusing or reproving self.

Allah desires that humankind should be spiritually healthy and morally strong, and that no kind of intemperance should be manifested in any aspect of life, and that all natural emotions and desires should be regulated by reason. Though it reproves itself in respect of vices, the soul at this stage is not fully effective in practicing virtue and occasionally it is dominated by natural emotions, when it stumbles and falls. It is in this state of human spiritual development when one seeks to comprehend one's own high moral qualities and although disgusted with disobedience, struggles to achieve complete success.

Our Master and the Messenger of Allah, Hadhrat Syyedna Muhammad Mustafa[saw], the most perfect of Allah's creation, fully understood the moral stage of *Nafse Lawwammah.* To his barbarian people, the immoral and lawless Arabs of the 7th century, Allah entrusted him with the awesome task of compelling moral change through prayer, humility, self-control and self-reflection. It was only when the Arabs submitted to Allah's will instead of their own, did they turn from their immoral habits and become transformed into God fearing and pious people. Once on a return from battle, the Holy Prophet[saw], was asked by his companions which was the greater jihad or struggle. Comparing the physical jihad of war to the individual moral and spiritual *jihad,* the Holy Prophet[saw], instantly replied that the greater jihad, or *Jihad-i-Akbar* is the struggle against the lower self. The struggle against the lower self is the struggle of self-control - to face the lower impulses that threaten one's well being and to deny them, to accuse oneself and force the heart, mind and body into innocence through the fear of Allah alone.

Self-control is necessary for any spiritual progress. Unruly thoughts, attractions of the senses, lustful desires, anger, covetousness, and greed constantly arise in the mind of the person who has no mental discipline; and impel that person to commit evil deeds. If a person cannot direct her

thoughts, desires, and actions according to her own will, how can the soul possibly be directed to Allah and one's life kept straight on the path of truth? Unless the higher mind is strengthened and given the will power to master physical impulses, there will be little room for God to dwell within that mind. Thus, because Islam demands that the will of Allah inhabit every Muslim's spirit and that every action and thought be singular in its purpose to please Allah, self-control is central to the life of a Muslim.

On December 1st, 1888 the Promised Messiah and Imam Mahdi, Hadhrat Mirza Ghulam Ahmad[as], announced that God had ordained to him that whomsoever desires a life of truth and piety for the pleasure of Allah, should take the *Bai'at,* or pledge of allegiance at his hand. On January 12th, 1889 he published a pamphlet in which he laid down the ten conditions of *Bai'at* - all of which reflect the oaths taken by the Holy Prophet, saw, from the first Muslims. The Promised Messiah[as] wrote in *Malfoozat*, that the person taking *Bai'at* has to first adopt humility and has to distance himself from his ego and selfishness. Only then does that person becomes fit for growth. But he who continues to hold on to his ego, along with taking *Bai'at*, would never receive any grace.

The 1st condition of *Bai'at* requires the initiate to end spiritual selfishness and pride, and in doing so to reject the greatest spiritual sin: *shirk* or setting up partners with Allah Almighty. However, the 2nd condition of *Bai'at* concerns physical sins and thus requires the initiate to end physical and moral selfishness by keeping away from "...falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion" and not permitting oneself to "be carried away by passions, however strong they might be." To put it simply, the 2nd condition is a tangible and outward recognition by the initiate that taking the *Bai'at* involves a change, a transformation of their behavior - exactly what Allah demands of the human being in the stage of *Nafse Lawwammah.* Now that we have outlined the moral stage of *Nafse Lawammah* as the underlying reasoning behind the 2nd condition of the *Bai'at* - let us now explore methods of actually living up to this condition in our daily lives.

Based on the teachings of Islam, the first step is the recognition that any journey in search of truth begins with a belief in God. Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad[rh], in answer to a question regarding self-reflection, replied in part that it is only by understanding and recognizing that God is the cause of all things, including the scheme and plans of our own lives that true self-understanding can begin. So after the initial belief in God, the time comes for transformation through behavior.

Hadhrat Musleh Mau'ood, Khalifatul Masih II[ra], offers a spiritual recipe in his book "Way of the Seekers" that can remove the cumulative effects of sinful past actions. But his spiritual ingredients for the erasure of past sinful behavior can well be applied to our present and future conduct. They are *Istighfar* and *Taubah. Istighfar* or supplication of forgiveness of Allah - when one prays to God that his tendency towards sin be suppressed altogether and not even a vestige of sin should touch him through Allah's grace. *Taubah* or the repentance of our sins with an awakened conscience - when one has genuine remorse over past sins and firm resolve not to

commit those sins again.

Allah Almighty says in the Holy Qur'an in *Surah Al-Tahrim,* v. 8: "O ye who believe! turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow on the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands while they say "Our Lord! Perfect our Light for us and grant us Forgiveness; for Thou has power over all things."

Hadhrat Abu Musa Ash'ari[ra], relates that the Holy Prophet[saw], said: "Allah will continue to hold out His hand at night so that he who has sinned during the day might repent, and to hold out His hand during the day so that he who has sinned at night might repent, till the sun should rise from the East." (Muslim). Hadhrat Aghirr ibn Yasar Muzanni[ra], relates that the Holy Prophet[saw], admonished:: "Turn to Allah, ye people, and seek forgiveness of Him. For myself, I turn to Allah a hundred times a day ." (Muslim).

Living up to the 2nd condition of *Bai'at* must start with these basic truths - Allah's plan for our lives is the guide for our behavior, that Allah, the All-Knowing sees our repentant behavior and hears our supplications for forgiveness, and that through prayer to Allah, all change begins. When the *Bai'at* is physically signed, as individuals we enter into a pact with the Khalifatul Masih - we pledge him our obedience and affirm, not only to him, but also to ourselves that we will constantly strive to act on what we say we believe. In March 1903 on the day of Eid, the Promised Messiah[as] told his companions that the *Bai'at* is a form of two types of sincere and honest repentance - repentance for past sins and repentance done to safeguard one from future sins.

Can we follow the commandments of the Holy Prophet[saw] and the Promised Messiah[as] - to turn to Allah with sincere repentance, to make an effort to reform our behavior, to pledge our lives to the doing of good? Do we believe from the depths of our hearts that the *Sunnah-tun-Nabi*, the way of the Holy Prophet[saw] is the best way? The Holy Prophet[saw], commands us: *Takha llaqoo hi Akhlaqillah*: Adorn yourselves with divine qualities. It is a constant striving to fulfill the obligations required of us that make us Muslims - so we must turn to Allah constantly to find strength to live a pious life. According to Khalifatul Masih II[ra], we should reflect on the good consequences of virtue and the bad consequences of evil and visualize how virtue ultimately yields good and how vice always yields harmful results. He wrote in *'Way of the Seekers'* that this type of reflection will help one acquire knowledge of good and evil and that it is up to every individual to repent of wrongdoings and transform both attitude and behavior. About the Muslim considering taking the pledge of *Bai'at*, the Promised Messiah[as] wrote in *Malfoozat*: "He will have to present himself to the Judge of all judges, Who will inquire of him: 'Why did you not honor Me?' Therefore it is essential for all the believers to believe in Allah, who is the King of the heavens and the earth and to make a true repentance." So in order to fulfill the oath of the 2nd condition of *Bai'at* we should first repent of our sins and beg the forgiveness of our Creator. We must heed Allah's words in *Al-Furqan*, verse 70: "Those who repent, attain to faith and do righteous deeds, God will transform their bad deeds into good ones. God is indeed Much-Forgiving, Merciful."

Our goal in life is to travel on the *Siratul Mustiqeen* or the right path. Allah, in His wisdom has provided us with tools to stay on the right path, all of which we can practice in our daily lives.

First, telling the truth. The Promised Messiah[as] writes in *Malfoozat* that man is a collection of almost limitless weaknesses and that is why Allah says in the Holy Qur'an: "*Kholiqal insane zaeefa* - man has been created weak." But according to the Promised Messiah[as], despite man's weaknesses he can find security from evil desires by being straightforward with God and by adopting sincere truthfulness. When we adopt truth and abandon falsehood, we move far away from the sinful acts all of which based in falsehood - basically all of the conduct we are admonished to avoid in the 2nd condition of *Bai'at*.

Second, fasting. Allah, the All-Knowing requires us to fast in *Ramadan*, but the benefits of fasting are not limited to that holy month. According to some commentators, fasting in the Holy Qur'an has also been called *'sabr'* which means self-control and steadfastness. Allah says in the Holy Qur'an in *Al-Baqarah*, verse 183, that fasting is prescribed for the Muslims as a guard against evil. Fasting is a means of controlling one's desires, of doing good deeds, and of exercising personal discipline. We don't just have to fast in *Ramadan* - the Holy Prophet[saw] fasted regularly as a way of purifying his body and his soul. Hadhrat Abu Umama[as], narrates: "Once I said to the Prophet[saw], 'Please command me to perform an act from which God may give me profit?' 'Keep fast,' replied the Holy Prophet[saw]. 'There is nothing like it'."

A third way to adhere to the oath of the 2nd condition of the *Bai'at* is to keep company with the righteous. In his book, 'Philosophy of the Teachings of Islam', the Promised Messiah[as] writes that one of the means of achieving the purpose of life is to keep company with the righteous and that one of the purposes of prophethood is that man naturally desires a perfect example, and such an example fosters zeal and promotes high resolve. Throughout the day we pray in the 6th and 7th verses of *Al-Fatiha*: "*Ihdi na siratal mustiqeen, sirat tal la theena an amta alaihim ghairil magthoobi alaihim wa la dwaleen* - guide us on the right path - the path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray". We can implement this prayer on a daily basis by keeping company with the righteous and learning the ways of those who have been the recipients of grace before us.

Lastly, we all know that physical conditions deeply affect the soul. The Promised Messiah[as] writes in Philosophy of the Teachings of Islam that the Holy Qur'an has stressed the regulation of one's physical characteristics in relation to all worship, inner purity and spiritual humility. So a fourth way to fulfill the 2nd condition in our daily lives is to engage in behavior that positively affects our moral character., so that we won't have need or desire for negative conduct For example, observance of *Salat*, healthy diet and eating, exercise, laughter, and enjoyment of the lawful pleasures of life.

1. Faithful observance of Salat. The various postures of the *Salat* - *Qiyam*, *Ruku* and *Sajda* all serve a specific purpose in worship. In *Qiyam* (standing posture) and *Ruku* (bowing) and especially *Sajda* (prostration) the

worshipper exhibits extreme helplessness, respectfulness and humility. According to the Promised Messiah[as], as a contrast to physical prostration, when we draw ourselves up physically and strut about with our neck raised and our breast pushed forward, this attitude induces a mood of arrogance and vain glory. Allah tells us in the Holy Qur'an, *Sura Ankabut*, verse 46: "*innassalata tanha anil fahsha'i*, - Surely Prayer restrains one from indecency", and the Holy Prophet[saw], is reported to have said: "*inna fissalati shifa'a* - verily there is cure in *Salat*".

2. Diet. Healthy eating and diet can affect our attitudes and outlook on life for the better. The Holy Prophet[saw] favored a moderate healthy diet of food items such as whole grains, milk, dates, cucumber, watermelon, squash, and meat. Allah Almighty says in the Holy Qur'an: "Eat and drink but do not be immoderate" (7:32); that is to say, eat meat and other foods but do not eat anything to excess, lest your moral state be adversely affected and your health might suffer. It is therefore necessary to ensure that the physical body is kept healthy so that the soul and spirit may also remain healthy thus in turn aiding the believer in the service of both his spiritual and material desires.

3. Exercise. It is well known that exercise increases the blood flow which increases strength to the muscles and ligaments- the better one feels physically, the more cheerful and optimistic their outlook will be on life. In moderation sports and exercise can be a healthy outlet for physical energy, and a moral alternative for immoral habits, like those mentioned in the 2nd condition of *Bai'at*. Both the Promised Messiah[as], and Khalifatul Masih I, Hadhrat Al-Haji Maulvi Hakim Nuruddin[ra], who were both serious and meditative even in childhood, took part in useful and productive sports, and both learned swimming, and horseback riding at an early age. By the age of 16, Hadhrat Khalifatul Masih IV[rh], had already developed a keen passion for sports and hunting. He found satisfaction in his few moments of spare time enjoying walking, badminton, cricket and cycling, and especially the sport of squash. As Muslim women we can learn healthy forms of exercise that are easy to practice while maintaining our modesty such as: aerobics, tennis, power walking, golf or, bicycling, and of course there are many more. Practiced in moderation these can be a healthy outlet for physical energy, and an alternative for immoral habits, like those mentioned in the 2nd condition of *Bai'at*.

4. Laughter. Laughter is a natural form of mood strengthener. A good hearty laugh can help reduce stress, elevate mood, improve brain functioning, protect the heart, connect you to others, foster instant relaxation, and simply make you feel good. If a person feels good, then the temptations of unlawful behavior, which ultimately makes you feel bad, should substantially decrease. Hadhrat Qatada[ra], stated that someone asked Hadhrat Abdullah ibn Umarra[ra], whether the companions of the Holy Prophet[saw], used to laugh. He replied that: yes they did laugh and the faith in *their* heart was stronger than mountains. Hadhrat Bilal bin Sa'ad[ra], stated that he saw the companions practicing archery and laughing at each other. Hadhrat Jabir ibn Samurah[ra] reports:

"When the Prophet[saw], offered dawn, or *Fajr* prayer he would sit with his companions until sunrise. They would sit and might mention some aspects of life in pre-Islamic days, and laugh. The Prophet[saw] used to smile when they laughed." (Muslim)

5. Enjoy the lawful pleasures of life. Islam does not require of Muslims that their speech should consist entirely of pious utterances, that their silence should be a meditation, that they should listen to nothing except the recitation of the Qur'an, nor that they should spend all their leisure time in the mosque. As Muslims we should develop a healthy, well rounded, cheerful, positive and optimistic personality. We all remember that Hadhrat Khalifatul Masih IV[rh] was an avid photographer and enjoyed taking photos of nature scenes and panoramic landscapes during his travels. Photography, for example, is a healthy and fulfilling hobby, that amongst many other types of relaxing activities, allows a person to develop a skill which can be educational as well as enjoyable.

Every day we pray: "*Rabbina attina fidunya hasanatan, wa fil akhirati hasanatan* - Our Lord, give us the good things of this world and of the next" - so if Allah blesses you with comforts then those comforts should be enjoyed in moderation. If Allah blesses you with a husband, children, family and friends, then there is no harm in enjoying good and happy times with them. The Holy Prophet[saw] loved to instill joy and happiness in people's hearts especially on happy occasions like feasts or marriage ceremonies. For instance, on a Eid feast when the 1st Rashidi Khalifa, Hadhrat Abu Bakr As-Siddiq[ra], tried to stop two young girls from singing in the Prophet's[saw] house, the Holy Prophet[saw] told him: "Let it be, for we are now in the feast." Another version of this story reads that the Holy Prophet[saw], also said that the girls shouldn't be stopped "... to let the Jews know that in our religion there is time for merriment".

It is interesting to note that the 3rd condition of *Bai'at* requires the initiate to adhere to the Qur'anic commandment of Salat, or the five daily prayers, observance of *Tahajjud* and *Darood* and praying for the forgiveness of sins. Of course, these actions can only be truly understood and practiced from the heart if the heart is free of sin. Submission to Allah requires that the entirety of one's life be dedicated to the upliftment of the soul, so the more that we change our behavior, the more we can concentrate on praising Allah and praying for blessings on His Messenger.

In *Surah Al-Imran*, Allah tells us that the followers of the Holy Prophet[saw], are: "*Khuntum Khairum Ummatin* - the best people raised for the good of mankind" because they enjoin good and forbid evil and believe in Allah. We as Muslims must forbid the evil conduct that is stated in the 2nd condition of *Bai'at*, and instead enjoin good. So what is good conduct? Consider this *Hadith* of the Holy Prophet[saw] that describes the conduct of a Muslim and challenge yourself to apply it in your daily life: The Holy Prophet[saw] said: Allah adorned Islam with good character and beautiful actions. Good company, good manners, modest talk, doing good to others, feeding, spreading peace, visiting the ill - pious or sinner, following the funeral bier of a Muslim, treating good with a neighbor - believer or non-believer, showing honor to a Muslim, having honor to accept invitation, to forgive,

to set disputes among the people, to give charity, to greet first, to pardon the faults of the people, to give up pagan songs, instrument of songs and jests which Islam prohibits, not to backbite, to speak truth, to give up miserliness, greed, deceit, to give up bad treatment of your enemy, not to cut off blood ties, to give up bad conduct, pride, glory, haughtiness, indecencies, hatred, rebellion, enmity, and oppression., - all these are the attributes of a believer."

Hadhrat Musleh Mau'ood[ra], wrote in "Way of the Seekers" that if we fail to become truly virtuous, we shall betray the purpose for which this community has been founded, and we will not become heirs to divine grace. He then referenced this quote of the Promised Messiah[as], about the members of the Ahmadiyya Muslim community with which I will end my speech to you: "What shall I do, where shall I find the words that should move the hearts of my people. Lord, vouchsafe to me the words and reveal to me the speech which should illuminate their hearts and like an antidote rid them of their poisons. My soul is all fevered with eagerness to witness the day when I should find that my community is largely composed of people who have truly forsaken lying and who have entered into a sincere covenant with their God to safeguard themselves against every evil and shall withdraw altogether from arrogance which is the root of all evil, and shall pass their lives in the fear of their Lord. I pray and I shall continue to do so to the last breath of my life; Allah may purify the hearts of this community of mine; that He may extend His hand of mercy and turn their hearts in His direction. May He lift all mischief and rancor from their hearts and grant them true and genuine love for one another. I am convinced that my prayer will be accepted and that God will not permit my supplication to be in vain."

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HADITH

Hadhrat Talha bin 'Abaidullah[ra] relates: "A man from Najd with rumpled hair came to the Holy Prophet[saw]. His voice reached our ears but we could not understand what he was saying till he approached close to the Holy Prophet[saw] and we understood that he was inquirinf quiring about Islam. The Holy Prophet[saw] said to him:

'There are five obligatory Prayers in twenty four hours.' He said: 'Am I under obligation beyond these?' The Holy Prophet[saw] answered: 'No, unless you were to offer voluntary Prayer; and went on to say: Then there is the fast of the month of Ramadhan.' The man asked: 'Am I under obligation beyond it?' The Holy Prophet[saw] repeated: 'No, unless you were to observe voluntary Fasts.' Then the Holy Prophet[saw] mentioned to him the Zakat and he made the same inquiry and the Holy Prophet[saw] gave the same answer. The man then turned away saying: 'Allah is my witness that I shall not add anything to this, nor shall I detract anything from it.' On this the Holy Prophet[saw] observed: He will prosper if he proves truthful. '

(Muslim kitabul Iman bab biya-nussala-tillatihiya ahad arkanil Islam)

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PAY ZAKAT

SIGNS OF THE TRUTHFULNESS OF THE PROMISED MESSIAH[as]

Saadia Ahmed (Silicon Valley Lajna)

The coming of a promised reformer in the latter days had been foretold by many previous prophets like Krishna[as], Jesus[as], and Baba Guru Nanak and of course the Holy Prophet of Islam[saw]. Prophet Jesus[as] had referred to the coming of the Messiah in the latter days as his second coming at a number of occasions as recorded in the New Testament. This article will describe a few of the signs and prophecies mentioned in the Holy Bible regarding the second advent of Jesus and how they were fulfilled in the person of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad of Qadian[as] and have become a testament of his truthfulness for all times to come.

The majority of the predictions that discuss Christ's return in the 19th century are found in Matthew's 24th and Luke's 21st chapters.

These signs and prophecies can be divided into five main categories which are:

1. The time of his return, specifically in years
2. The social environment that mankind would find itself experiencing at that time
3. Specific events and heavenly signs.
4. How the Messiah and his followers will to be treated
5. The general location of the second coming

The biblical prophecies regarding the reappearance of Christ in the 19th century are so clear and so many that hundreds of the Christian scholars in the 19th century expected the immediate appearance of Christ, and many went so far as to precisely predict when he was to return. Their interpretation of these prophecies led them to await the second advent of Jesus between the years 1826- 1870.

William Miller, a renowned Christian scholar of the 19th century predicted 1844 as the year of Christ's return, had up to 500,000 followers, many of whom were so convinced of Christ's return on October 22, 1844 that they refused to plant crops, gave away their money, discharged their employees, settled their accounts and made preparations for the climatic midnight cry, found in the book of Mathew chapter 25 verse 6:

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

They dressed in shrouds, and stood on mountaintops in New York State awaiting Christ's descent. That day has gone down in history as the Great Disappointment.

Reverend Coming in his book "The End" written in 1879 concluded that all signs of those days were preparing for the fulfillment of the prophecy of the second coming of Christ. He wrote, Christ is at our door. Harriet Livingston a famous Washingtonian, preached the Second Coming before the House of Representatives in this time period.

In the same time

frame in the year 1882, on the other side of the globe in a remote village of India a humble man of God received the following revelation regarding his appointment as the Divine Reformer through the following words: *Proclaim; I have been commissioned and I am the first of the believers."*

(Braheen-e-Ahmadiyya, vol. 3)

In the year 1889 the Promised Messiah[as] received the revelation that: *"The Messiah, son of Mary, prophet of Allah, had died and in his attribute thou hast come in accordance with the promise. And the promise of Allah was bound to be fulfilled."* [*Tadhkirah*, revelations of the Promised Messiah[as]]

The second category of signs in the bible that relate to the social environment pertaining to the second advent of Jesus. In the book of Matthew chapter 24 verse 6 it says:

"And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet."

The bible also refers to these times as times of great trouble and tribulations. The 19th century was a century when many wars were fought and many significant geographical changes and tribulations occurred. To name a few there was the war between America and Britain, the Crimean war, the civil war in America, Britain against china and many others.

The third category deals with heavenly signs, or special astronomical activities. In the New Testament, book of Matthews 24th chapter, verse 29 Jesus, peace be on him, narrating the Signs of his second coming said: *"Immediately after the tribulations of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from the heavens and the power of the heavens shall be shaken."*

The 19th century was marked by an increased sighting of comets and meteor showers. To the people witnessing these events, it would surely have looked as if the stars were falling from heaven. Hadhrat Mirza Ghulam Ahmad[as] was born in Qadian, India in the year 1835 and departed from this world in 1908. Heavenly signs mark both the years of his birth and death. Haley's comet made its most dramatic appearance of the modern times in 1835, and a great meteor impact occurred in Siberia in 1908. Also the sun and moon were darkened in 1894 and 1895 and the great prophecy of eclipses was fulfilled.

It is also of note that Hadhrat Mirza Ghulam Ahmad[as] was the only claimant to prophethood who lived to claim on the basis of Divine revelation, that the prophecy has been fulfilled in his person. He also declared on oath that he is the Promised Messiah and Mahdi and these heavenly signs were a manifestation of the truth of his claim.

The fourth category of millennium prophecies, those that describe how the Messiah and his follower were to be treated. Book of Mathew chapter 24 verses 9, 30 says: *"Then shall they deliver you up to be afflicted and shall kill you and ye shall be hated by all nations for my name's sake. And then shall appear the sign of the son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory."*

Over the course of the last 118 years, the persecution of Ahmadis because of

their faith is widely recorded and documented. Ahmadis have been murdered in cold blood, their mosques have been demolished, their properties looted only because they believe that the Messiah has come. But in spite of all efforts to banish this community from the world, the banishers have themselves been eroded while the community continues to thrive hence fulfilling this biblical prophecy.

The fifth category of prophecies indicating the general location of the Second Coming is found in Matthew 24:27: *"For as lightning cometh out of the east, and the shineth even unto the west, so shall also the coming of the Son of man be."*

The Christian scholars interpreted this verse literally expecting Christ's return to be accompanied be a huge flash of lightning that would travel across the globe. However, the verse indicates that since Jesus[as] was in Jerusalem when he made this prophecy, the Second Coming would appear east of Jerusalem, and the light or teachings of the Promised One would first be accepted in the east and would eventually extend to the west. The advent of the Promised Messiah[as] in Qadian, India is a fulfillment of this prophecy as Qadian is directly east of Jerusalem.

The Christian scholars who were anxiously waiting for the second advent of Jesus in the 19th century concluded from the fulfillment of these signs and as many of the prophecies hade come to pass then as Jesus did not physically descend with the heavenly light he must have been invisible and these prophecies point to the presence of Jesus rather than his actual physical descent from heavens. . Since the 1920's, the Watchtower or Jehovah's witnesses have taught that Christ was given the kingdom of the world in 1914. They go door to door warning informing people that Christ's presence is among us and that the present calamities and moral deterioration in the world is due to the world not having recognized this presence.

How similar is this to the revelation received by the Promised Messiah[as] and recorded in his book Divine manifestations that: *"A Warner came unto the world, but the world accepted him not, but God will accept him and establish his truth by mighty assaults."*

The difference is that Jehovah's Witnesses believe that they are a witness to the second presence of Jesus while we have been blessed to have recognized the actual second coming of Jesus in the person of Mirza Ghulam of Qadian[as].

The Promised Messiah[as] says explains this revelation in the following words: *The days are near, in fact. I can see them close at hand, when the world shall witness a terrible sight: not only earthquakes but also many fearsome calamities shall overtake man, some from the skies and some from the earth. This will happen because mankind has stopped worshipping their true God and has become lost in the affairs of the world with all their heart and their effort and intent. If I had not come, these afflictions would perhaps have been delayed a little. But with my coming the secret purposes of an affronted God which were hidden so far, became manifest. Says God: 'We never punish unless we send a Messenger.' Those who repent shall find security and those who fear before calamity overtakes them shall be shown mercy.*

Today we are a witness to the fulfillment of this saying. The world is

being turned upside down with earthquakes, hurricanes, fires and storms as has never been seen before with such force and frequency. The times of Noah[as] are reappearing in front of our eyes as the bible says in *Book of Mathew 24:37-39: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."*

And as the Promised Messiah[as] says in his book Divine Manifestations that: *The times of Noah shall reappear before your eyes, and your own eyes will be witnesses to the calamity that overtook the cities of Lot. [Haqiqatul Wahy],* today Noah's ark or the only source of salvation is through following the teachings of Islam as explained by Hadhrat Masih Mau'ood[as].

These few examples should make us realize how truly fortunate and blessed we are to have been able to recognize and accept this great bounty of God. Because there are still many out there who are still anxiously waiting and desperately searching for the reformer promised by God for today's times. And unfortunately there are many who are now questioning the very existence of a god who can indifferent to the state of religion today. Informing people about the advent of the Promised Messiah, Mahdi[as], the reformer of latter days and Second Advent of Jesus is not a choice anymore, it is our responsibility and the only Ark for the salvation of mankind and religion today.

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CHANDAS SHOULD BE PAID REGULARLY ON TIME

HADITH

Hadhrat Anas bin Malik[ra] says that some people relentlessly posed questions to the Holy Prophet[as] Once the Holy Prophet[as] me out of his house, stood at the pulpit, and said: "Ask me about anything; I will respond to each of your questions." The audience noticed the Holy Prophet's[saw] displeasure and kept quiet. Hadhrat Anas bin Malik[ra] relates that he looked around, to his left and to his right. Everyone was weeping with their heads bowed and covered with cloth. At this moment, a man in the center of the Mosque stood up. His paternity was not known and people used to taunt him for that. He asked: "O Prophet[saw] of Allah! Who is my father?" The Holy Prophet[saw] responded, "Your father is Hudhafah." Then Hadhrat 'Umar[ra] stood up and said: "God Almighty is our Lord, Islam is our religion, and Muhammad[saw] is our Prophet. We seek Allah's protection from such evils as dissent, discord and disorder." The Holy Prophet[saw] said: "Today, I am looking at good and evil as if Heaven and Hell are behind the wall in front of me."

(Muslim kitabul fada-'il bab tauqir wa taraka ikhar sawalih)

ISLAM: A PERFECT AND COMPLETE RELIGION FOR ALL MANKIND

Dr. Shanaz Butt, Sadr Lajna Imaillah-USA

It was in the ninth year of *Hijra* when the Holy Prophet[saw] went on a pilgrimage to Mecca. On the day of the Pilgrimage, he received the revelation containing the famous verse of the Qur'an (5:4) which says:

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ اَلْيَوْمَ اَكْمَلْتُ
لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ
نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ۔

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion (5:4).

This verse tells us that all the teachings needed to advance our physical, moral and spiritual development have been included in the Holy Qur'an in the most complete and perfect form. No new teachings would be revealed that could replace the teachings of Isl-am, nor would a new Prophet be born who would be superior than the Holy Prophet[saw]. The Message which the Holy Prophet[saw] had brought from God, and which he had been practicing and preaching both by word and action, had now been completed. And this perfect and complete message had been captured in a single word, 'Islam', which means Peace and submission.

Let us first highlight some of the perfect teachings of Islam and then focus our attention on the responsibilities that this verse places on us as Muslims.

1. Starting with the *Kalima*, Islam introduces us to the most important, central and basic concept of Islam; the Unity of God. *There is no God but Allah.* Islam has taught us that the best way to put this concept to practice is simply through the Worship of One God.
2. Even though, Allah is not in need of our prayers, nor in need of our praises, worship is prescribed for us more than 300 times in the Holy Qur'an. Worship of One God creates submission in our hearts to the Will of God and leads to peace and harmony within us and around us.
3. Islam teaches us how to strike the perfect balance between God and Man, *Haququllah* (rights of God, which we accomplish through worship and submission) and *Haqulibaad* (rights of human beings which when fulfilled bring Peace amongst mankind). Thus, by using our God given resources (time, money, abilities), we are expected to strike this balance between service to mankind and to God, and in this way bring peace and harmony in the society we live in.
4. Islam teaches equality and justice among men and women. The Holy Qur'an makes it

very clear that the true source of honor in the sight of God is a righteous life. Therefore, every man, woman and child has the same potential for achieving the highest station of spirituality irrespective of race, color, language, culture, wealth, education.

5. Islam teaches us accountability for our actions by emphasizing that life of this earth cannot be taken separately from life in the hereafter. In many places in the Holy Qur'an, we are told that this life is temporary and that we are in preparation for the life to come. *And the life of this world is nothing but a sport and a pastime. And surely the abode of the Herafter is better for those who are righteous (6:33).* Our time on this earth is a journey; the next world is our final destination.
6. Islam teaches us how to prepare for our final destination. *Fight against them by means of the HQ, a great fight (25:53):* Our journey really begins when we recognize the imperfectness of our own *Nafs* (self) and begin to wage a war against it (the concept of *Jihad bin Nafs*).
7. In spite of such perfect teachings, Islam provides us with the freedom of choice. *There is no compulsion in religion (2:257).* There is no existing democratic constitution in the world other than Islam which provides us not only with the freedom of choice but also provides guidelines on how to control, correct and improve ourselves in the most simple and practical manner.
8. Another important aspect of Islam lies in the fact that God recognizes that we are weak and prone to making mistakes again and again. Thus, we are provided with ample opportunities to strive for perfection, with a promise from Allah to help us in this effort:

> *And as for those who strive to meet us, we will, surely, guide them in our ways. And, verily, Allah is with those who do good (29:70).*

This brief summary illustrates that the teachings of Islam are so simple, so practical, so perfect and so complete that they can be adopted anywhere in the world irrespective of geographical location, religious affiliation, gender, racial background or social status.

In 2005, Hadhrat Khalifatul Masih V[aba] stated that we who call ourselves Muslims, are the best people because, by accepting all the prophets from Hadhrat Adam[as] to the Promised Messiah[as], Ahmadi Muslims have accepted the favors from Allah and have announced their complete faith in Allah.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best people raised for the good of mankind (3:111).

If we reflect on the state of Arabia 1500 years ago, it was certainly a dark period before Islam came to be born. The society at that time allowed sexual permissiveness, free mixing of men and women, and dance, music, gambling and drinking were all highlights of the society. Cruelty and needless killing was considered normal in those days. Women were treated as chattels and deprived of their basic rights as human beings. Islam changed all of it. Through the wisdom of segregation, the concept of modesty, justice, equality, Islam brought lawlessness and immoral conduct to a halt. The status of women was raised in all dealings of life, including inheritance, education, decision making, self-respect and self worth.

Women were no longer play things to be exploited.

In reviewing the state of the world today, it is of interest to note that while one of the allegations levied against Islam is that it is an out-dated religion, the decaying signs of a society that existed 1500 years ago are visible all around us. Society seems to have lost its moral compass. Mankind appears to be losing both directions and bearings. More and more feminine charms are on display and no advertisement is complete without exposing the female body parts. More and more women are choosing to be used as play things, and of their own free will opt to give up their self respect, modesty and dignity provided to them 1500 years ago.

Since moral values of a society define religious values, we can see that as people move away from religion and God, morality and spirituality is also decreasing in the 21st century. Today, we boast of living in highly civilized societies, having high education and many scientific and technological achievements. But as we fast forward into these areas, we are moving backwards with regards to our understanding of the true concept of God. As we compete for the temporary glitter of this world, we are losing the most important treasure of all – our relationship with God. As we become short sighted, we are losing our far sighted vision and becoming our own worst enemies. Islam was intended to create a world of moderation, balance, harmony, self-discipline, justice, humility and peace. And yet, we witness so much pain, anxiety, restlessness, conflict, injustice, arrogance and selfishness around us and within us. Why is it that in spite of receiving perfect and complete teachings, it is so difficult to strive for perfection? One possibility is that while we claim to have a strong faith in God and in the Day of Judgment, our claim to Faith is not often times translated into righteous actions of a true believer. One of the obstacles in our path is our own lack of initiative to understand the simple concepts of Islam and put them to practice and then practice it to perfection. Just as day and night cannot co-exist, true belief in God and true love of God cannot co-exist with lies, deceit, falsehood, selfishness, hypocrisy and injustice. When our concept of God and the concept of the hereafter is weak and superficial, it does not play a role in fashioning our lives.

The entire purpose of the coming of the Holy Prophet[saw] was to provide us with a human role model and the purpose of the coming of the Promised Messiah[as] was to extend and spread the message of Islam to all humanity and provide us with an understanding of the purpose of our existence.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٧﴾

I have not created the Jinn and men but that they worship me (51:57).

According to the Holy Qur'an, everything is created for a certain purpose, and the purpose of our existence is to build a living relationship with God and become as perfect as we can by acquiring Godly attributes. True contentment and peace can only be had by establishing

one's relationship with one's Creator. Islam has provided us with limitless ways and limitless potential to achieve this purpose. The Promised Messiah[as] has explained that God does not change; He being eternal, and perfect. But with every change in man for the better, God also reveals himself to him in a fresh and clearer manifestation. When our relationship with God improves, that is when we can be called truly civilized because the only way to improve a society is to bring that society closer to God. As the relationship with God improves, it transforms this civilized person into a person who demonstrates Godly attributes.

Everyday, He reveals Himself in a different state (55:30).

Therefore, more than ever, we need to demonstrate our faith practically, not just affirm a verbal pledge to God. We need to adorn ourselves with the beautiful attributes of Allah and adorn ourselves with the colors of Islamic teachings and we need to reflect the light that the Holy Prophet[saw] brought to Arabia 1500 years ago. Because those are the real colors that will brighten the world and remove the darkness that is covering it.

I will close with a few words that I have extracted from the farewell sermon that the Holy Prophet[saw] gave on his return from his pilgrimage to Mecca. Addressing a large gathering of Muslims, he said, "*O men, lend me an attentive ear. For I know not whether I will stand before you again in this valley and address you as I address you now*". In his final sermon, the Holy Prophet[saw] touched upon all the basic aspects of human relationships that impact upon the peace of the society, family and self. He expressed his deep concern and compassion for the downtrodden, the oppressed, slaves, POW, children, women and the elderly. He talked about raising the standards and status of all classes of human beings. He spoke of simple everyday qualities such as honesty, kindness, forgiveness, compassion, justice and equality in dealings with each other.

The Holy Prophet[saw] said, "*O men what I say to you, you must hear and remember. All of you are equal. No one has the right or superiority to claim over the other. You are as brothers. God has made the lives, property and honor of every man sacred. What I command you today is not meant only for today. It is meant for all times. You are expected to remember it and act upon it until you leave this world and go to the next to meet your maker. What I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard.*"

The message that the Holy Prophet[saw] gave to the people is just as relevant and needed today as it was 1500 years ago. It is also of great interest to note that the Promised Messiah[as] received this revelation from Allah, "*I shall cause thy message to reach the corners of the earth.*"

Who will carry this message of Islam? Who are called the best people raised for the good of mankind? Allah continues to shower his blessings and favors upon us. We have had the opportunity to accept the Imam of the times. Thus it is incumbent upon each and every on of us to reform ourselves and wage a war against our *Nafs* so that we can fulfill the responsibilities that have been placed on our shoulders by the Holy Prophet[saw] when he said, "*You should communicate my words to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard*".

STAYING TRUE TO OUR COVENANT – SACRIFICES OF EARLY AHMADIS IN AMERICA

Saliha Hanif (Boston Lajna)

"Our Lord, we have heard a Crier calling to faith, "Believe ye in your Lord and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils and in death number us with the righteous. (3:194)

Ever since its advent, Islam has been a missionary religion. The life of the Holy Prophet Muhammad[saw] and his Companions serves as a standard of conduct in this respect for the believers. The Muslims have been commanded by Allah to convey His message to non-believers. The very first commandment addressed to the Holy Prophet[saw] as "a Messenger" was: *"O Messenger, convey to the people what has been revealed to thee from thy Lord, and if thou do it not, thou has not conveyed His Message at all. And Allah will protect thee from men." [Al-Ma'idah 5:68].*

It is deplorable, however, that early Muslims soon forgot their main duty and deserted the job of preaching entrusted to them by Allah. Subsequently, Muslim solidarity turned into weakness and their prestige became a thing of the past. The Muslim power declined and their empires began to fall. By the Grace of Allah the time again came for Muslims to become world leaders and to usher in the new "Age of Islam."

A reformer for Muslims in the person of Hadhrat Mirza Ghulam Ahmad of Qadian[as], the holy founder of the Ahmadiyya Movement in Islam was sent as a heavenly beacon of light in this age of total darkness. It is through his divinely established community that the message and spirit of Islam is re-awakening, and the world is experiencing a great revolution. The United States of America is one of those countries that was blessed with the message of true Islam through the Promised Messiah[as] himself.

The Promised Messiah[as] first conveyed the message of Islam to the American people through a pamphlet mailed to thousands of laymen and clergy in Europe and America in the year 1885. This created a considerable interest in Islam among various sections of the Americans. A journalist, Mr. Alexander Webb, who later became the American Consul in the Philippines, became deeply interested and started a correspondence with the Promised Messiah[as]. Details of this correspondence can be found in the book entitled: *Shan-i-Haq.*

Mr. Webb was so highly impressed by the truth of Islam that he resigned from his diplomatic assignment and started a vigorous preaching campaign of Islam in the United States. As early as 1911, the Ahmadiyya Movement had begun to lay the groundwork for its Mission in the United States, but it was not until 1920 that an organized missionary-effort was inaugurated.

On January 24, 1920 Hadhrat Mufti Muhammad Sadiq[ra], an Ahmadi Muslim Missionary left England on the SS Haverford. His destination was the United States where he intended to establish a Mission. Even while on board the ship Hadhrat Mufti Muhammad Sadiq[ra] succeeded in converting seven of the passengers to Ahmadiyyat. When the SS Haverford arrived in Philadelphia on February 15, 1920, the United States Immigration authorities refused to allow Hadhrat Mufti Muhammad Sadiq[ra] to enter the country. After the authorities had interrogated him for several hours, they asked him to the leave the country on the same ship on which he had just arrived. Hadhrat Mufti Muhammad Sadiq[ra] refused to do so and asked for an appeal to the Secretariat in Washington, D.C. He was confined to the Philadelphia House of Detention until the decision of the appeal was handed down. During those weeks of confinement Hadhrat Mufti Muhammad Sadiq[ra] made twenty additional converts to Islam. These men were from Jamaica, Poland, Russia, Germany, British Guiana, Belgium, Portugal, Italy, the Azores, and France. These men were impressed with Hadhrat Mufti Muhammad Sadiq's[ra] passion and devotion to his religion. After his release from detention, in April 1920, Hadhrat Mufti Sahib[ra] set up his headquarters on Madison Ave. in New York. By the end of May he had made twelve new converts to the Ahmadiyya Movement. The American Press covered Hadhrat Mufti Muhammad Sadiq's[ra] arrival with headlines such as "Picturesque Sadiq" hopes to convert U. S." – "East Indian here with New Religion." His missionary work was done primarily through preaching and writing. By May 1920 he had contributed twenty articles on Islam to various American periodicals and newspapers, among them, the New York Times.

During his first year of Missionary work he had delivered fifty public lectures on a variety of subjects in American cities, including Chicago, New York, and Detroit. Hadhrat Mufti Muhammad Sadiq's[ra] zeal for missionary work came from a deep spiritual commitment, and he had been a close companion of the Promised Messiah[as]. In October 1920, he moved the headquarters to Chicago because of its central location, and from there he began, in 1921,to publish "The Moslem Sunrise." This journal which appeared every three months, was established for the primary purpose of refuting the misrepresentations of Islam that appeared in the American Press. The cover of each issue depicted a sunrise over North America, which symbolized the rising sun of Islam in the United States. From 1921 to 1925 the Ahmadiyya Movement gained 1025 American converts whose names and addresses were listed in the pages of "The Moslem Sunrise." News of American converts continued to dominate the pages of "The Moslem Sunrise." Articles, with photographs appeared about several of those who were African-Americans who had become prominent lay missionaries after their conversion. Also published were photographs of four African -American women converts: Sister Khairat (Thomas), Sister Zenab (Watts), Sister Ahmadea (Robinson), and Sister Ayesha (Clark).

It is noteworthy that all of these women wore traditional Muslim veils to cover their faces and long sleeves and long dresses to cover their bodies. The new clothes differentiated the Muslims from their Christians neighbors and signaled their new religious commitment. In September 1923 Hadhrat Mufti Muhammad Sadiq[ra] concluded

his work in America and returned to India. The Muslims in Chicago were so attached to Hadhrat Mufti Muhammad Sadiq[ra] that they sent a letter to Hadhrat Khalifatul Masih II[ra] requesting that he be allowed to stay in the U.S. indefinitely. During his three years in America, Hadhrat Mufti Muhammad Sadiq[ra] had personally converted over 700 Americans to Islam, and under his guidance the Ahmadiyya Movement published the first Muslim periodical and the first translation of the Holy Qur'ān in English in America.

Hadhrat Maulvi Muhammad Dīn[ra], the second Missionary to America arrived in Chicago on March 29, 1923. He had been the Headmaster of a High school in India and the editor of *The Review of Religions*. He was also a Companion of the Promised Messiah[as]. The Ahmadiyya missionary effort, which continues to this day, experienced a succession of notable "Callers to Faith," all of whom followed the tradition of public lectures and writing. The " *Jihād* of words" and the *Jihād* of the pen" became the order of the day.

By 1940 the Ahmadiyya Movement in Islam had somewhere between 5000 and 10,000 members in the United States. The primary Missions were located in Chicago, Cleveland, Kansas City, Washington D.C., and Pittsburgh. By this time the Ahmadi Missionaries were beginning to see signs that the Movements' 20-year effort was beginning to pay off in the converts' close adherence to the rituals and duties of Islam. For these converts, their *Bai'at* constituted a formal, sacred covenant with Allah. They enshrined the Holy Prophet[saw] and the Promised Messiah[as] in their hearts and pledged their fealty to the Khulafā'. The direct personal influence of the Missionaries and other notables of the movement, such as Sir Muhammad Zafrulla Khan, provided a living example of Islamic equality and brotherhood. These people were held in high esteem with respect bordering on reverence and the converts lovingly accepted the good counsel of these people with unquestioning compliance, echoing the dictum of "hearing and obeying.

Although the Ahmadiyya Movement was a multiracial community, the majority of its American converts were African-American, and Ahmadiyyat was one of the oldest and most important Muslim organizations among African-Americans. The Mission houses or Mosque Activity Centers were headed by African-Americans, in African-American areas of various cities. These people came, primarily, from a blue-collar or laboring class. Few were professionals; many had been school dropouts and most were street-wise. The lack of opportunities for formal education led some to seek self-employment as a way of making a living, primarily as street vendors or peddlers. A significant number of African American musicians were members of the Community. They had been introduced and drawn to Islam, sometimes during their travels abroad. These simple people heard a Caller, calling to Faith, saying: Believe! And they did believe. And buffered by that belief they accomplished what was for them extraordinary achievements. Many were inspired to return to school and even to seek higher education at various colleges, where they excelled. They became "*Tabligh* fanatics. They developed a passion for "street *Tabligh*" and every weekend found them on some street corner passing out handbills and delivering public lectures, usually accompanied by the area missionary. Sometimes they were harassed and

even attacked while doing so, but always returned undaunted the following week. Several were attacked by the police and arrested while doing "street *Tabligh*" and picketing the Reverend Billy Graham. The goal was to become "true believers" in every sense. Brotherhood and unity became the cry in a communal atmosphere. Familiarity, instead of breeding contempt, bred familial life bonds. The thirst for learning seemed never abated; therefore, educational meetings were conducted two or three times each week in most Mission houses.

The institution of "*Purdah*" was a new concept – which was gradually introduced. So, at the outset meetings were not separate. Males and females used the same room. However, men usually sat in front and ladies in the rear or men on one side and ladies on the opposite side. Ladies often held Jama'at offices and gave speeches and actively participated in all phases of Jama'at work. They were encouraged to wear long dresses and to cover their hair, but were not required to do so. However, they happily and willingly chose to try to conform to the Islamic ideals, and even sought to set the standard of conduct in this regard. Sometimes ladies brought with them their "Prayer Habit" which they donned upon entering the Mission house, and removed upon leaving. Their monetary sacrifices were legendary. That was a time when salaries were extremely low; the minimum was approximately seventy-five cents per hour for those who were fortunate enough to have employment. The system of *Chanda* had not yet been officially established in America. The members used to contribute "monthly dues" according to their ability and commitment; although, the ability was limited, the commitment was great. They had a saying, "If you can afford to eat, you can afford to contribute." It was considered: "putting your faith above the world." To be able to say: "I have nothing left in my house but the name of Allah and His Messenger" was a much-sought honor. The establishment mosques and mission-houses assumed the utmost importance, and the Dayton Mosque stands as a monument to the dedication and sacrifices of those early pioneers. Their teachers, those noble Missionaries who left the comfort of their homes and families following the commands of Allah, can be remembered for their tremendous sacrifices. Most often they arrived with few belongings, mostly books, and received only meager subsistence allowances from the Center. Jama'ats were usually responsible for their lodging; they were never heard to complain about the often small, cramped quarters they received. They lived under the same conditions as their charges. They rode Public Transportation, prepared their own meals, and did their own laundry. They were kind, loving, and nurturing.

These "Callers to Faith" earned respect, admiration and reverence and created life-long bonds of love and brotherhood. They helped to reform and reshape the lives of numerous souls by providing physical, emotional, and spiritual nourishment. It is because of the tremendous sacrifices of these early pioneers that the seeds of Ahmadiyyat sown by the Promised Messiah[as], and by Hadhrat Mufti Muhammad Sadiq[ra] have taken firm root and under the cultivation and guidance of the present day "callers to faith", the tree of Ahmadiyyat will continue to bud and put forth new branches, *Insha Allah*.

SEARCHING FOR THE TRUTH: ACCOUNTS OF PERSONAL EXPERIENCES

Helai Ayoubi, Osh Kosh Lajna

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
نَحْمَدُهٗ وَ نُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

I am grateful for this opportunity to share my experience of how Allah, the almighty, showered his blessings on me by showing me the right path. I was naïve and sinful but Allah reformed my diseased heart and soul by manifesting his divinity and favors upon me. Hadhrat Masih Mau'ood[ra] captured this concept beautifully in his Persian poem:-

گر خود آدمی کاہل نباشد در تلاشِ حق
خُدا خود راہ نمایَد طلب گارِ حقیقت را

If man himself indolent in search of Truth, Otherwise, God Himself guides the seeker to the Truth.

People have always asked me why I decided to come from Los Angeles -city of angels, to Oshkosh, a small and dull town in Wisconsin. Even though I came to Oshkosh to pursue my undergraduate degree, it was always an enigma for me why I had selected University of Wisconsin – Oshkosh, when I had the option to study at other universities at better locations. Well this mystery was solved when I met someone special and realized that I was destined to be in Oshkosh for something beautiful and fulfilling, which Allah had decided, for my fate. I met this special person in one of my classes at the University. He was a very decent and humble person of Pakistani origin. This acquaintance turned into a friendship over a period of time by taking other courses together and helping each other with study matters.

One day I asked him if he is Shia or Sunni. His answer was "none" which took me by complete surprise. I asked him if he could elaborate, and he told me with utmost conviction that he belonged to the Ahmadiyya sect. Being an Afghani and brought up in a mix of Shia and Sunni family, I had never heard of Ahmadiyyat before. I asked him to explain his faith and when he told me about Masih Mau'ood[as]; it was quite mind-boggling for me. Being a Shia myself, I firmly believed that the Mahdi of the time, the twelfth Imam according to Shia traditions, has not yet come. I was taught from childhood that when the Mahdi descends physically from the sky, he will be seen in many place at the same time, and will bring peace and order to the world by his sword. But none of this existed at that time and the world was full of turmoil, disorder, and hostilities. I became disappointed in my friend and his faith. He tried to explain to me the doctrines, activities and teachings of Ahmadiyyat, but I kept rejecting him forcefully. He never gave up and kept preaching Ahmadiyyat at every opportunity until one day I got so upset and fed up of Ahmadiyyat that I started insulting him and his faith by using very obscene language of which I am still very embarrassed. He quietly tolerated my contemptuous rudeness with patience and persistence, and said nothing but "I hope and pray you will realize one day".

On that very night I had a very unusual dream. I dreamt that a man in his mid age, wearing a black coat and a white turban, is standing on an elevated stage and addressing thousands of people standing in a desert. The man had an attractive face glorified with divineness and was holding a walking stick. I still remember his words as if my mind has been stamped with them. He said "Allah is the witness that I only speak the truth and only the truth. I am in the right path and inviting all the people of the world towards it. Anyone who has eyes can see that all the favors which Allah Almighty is giving upon me are the signs of my truthfulness. I claimed to be the *Mujaddid,* the Like of the Messiah, and Recipient of Divine Revelations. God Almighty has declared in the Holy Qur'an that there is none more unjust than he who forges a lie against Him. He never fails to punish the impostor. This is the sign of my truthfulness that no one can challenge me. If any one will dare to do so, Allah would humiliate him terribly. Allah supports me in hundreds of way, and whosoever wants to cut me down, will himself be cut down. I will not force anyone since every one will go to its own grave and will be answerable to Allah alone. Whoever believes me should follow me and those who don't should take the opposite path and no one will stop them. The opponent shall be disgraced and the one who denies me shall be sorry and remorseful. All these signs are for those who can recognize me". He says this and starts walking towards the right side. I see that many people follow him and there are also few who chose to go the opposite way. I see my self standing in the middle confused and baffled, looking for my friend. I spot my friend following the man, and he waves his hand towards me signaling to join him. I keep standing there in the confused state of mind, when suddenly I feel brightness in my heart and mind as if soul has been nourished and energized. My heart and mind was telling me to follow him, he is in the right path, and I start running after him.

When I woke up, I found myself sitting on the bed shivering and crying. I was not sure what had happened to me and whether this was just another dream or some kind of a divine message. I pondered over the dream for an hour or so and asked my self if I still believe in the Shia's twelfth Imam Concept. My heart and mind was clear and convinced. I felt guilty why I insulted my friend and his faith earlier. I felt overwhelmed with fear of Allah and performed two *Nawafal* for forgiveness and mercy. The next morning I called upon my friend and told him about the dream. He showed me the picture of Hadhrat Khalifatul Masih IV^{rh}, and asked me if he was the one in my dream. I said no and then he showed me the picture of Hadhrat Masih Mau'ood^{as} and asked me if he was the one. Yes, he was no other than the man I had dreamt. This added to my conviction. I had no more doubt that Ahmadiyyat was the renaissance of Islam and I was fortunate to be part of it. In a few days I learned more about the teachings of Hadhrat Masih Mau'ood^{as} and signed the *Bai'at* form to formally become a member of Ahmadiyya Jama'at in the year 2001. I would like to take this opportunity to sincerely thank my friend who played a vital role in my acceptance of Ahmadiyyat. This man has proven to be a sincere friend, righteous guide, and now a loving husband. His name is Hashaam Ahmed son of Professor Dr. Waseem Ahmad professor of surgery at King Edward Medical College Lahore, and we have been married for four years now.

Later in my life, two more incidences happened that add more strength to my faith and believe. One was right before my wedding and after the demise of Hadhrat Khalifatul Masih IV^{rh}, I saw another dream that, Hadhrat Khalifatul Masih the IV^{rh} is knocking at my door and when I open the door I feel very happy and delighted. All my body was shaking and I was shocked seeing Hazoor at my door. I performed *Salam* and paid respect to him and asked him to come in for a cup of tea. He said "no I don't have that much time. I have much to do." He had a big box wrapped in a gift paper on his hand, and he told me that "it is a wedding

gift for you from Hadhrat Masih Mau'ood[as] I hope you will like it". I felt so happy and took the box from him and with lots of respect I say *Khuda Hafiz* to him. I opened the box and I saw that there is a beautiful green wedding dress on it with lots of delicate embroidery and beads work on it. Later when we went to Pakistan for our *Walima* my kind mother in law had made me a very beautiful green dress to my surprise.

The second incident just happened three months before when I was reading Hadhrat Masih Mau'ood[as] book "The Heavenly Sign" on page 61 of this book I found a paragraph that was almost similar to what I saw in my dream six years before. After reading this paragraph I was shocked that almost the same words that I saw in my dream was in this book written by Hadhrat Masih Mau'ood[as].

Hadhrat e Masih Mau'ood[as] also mentioned in page 62 of The Heavenly Sign "The Holy Qur'an, as well as the *Ahadith* of the Holy Prophet[saw], verify that a true believer has dreams that are true and bear glad tidings for him or her, and sometimes even other people have such dreams about him—more especially when he is called the rejected, the disgraced, the accursed, and the reprobate, nay, the worst infidel and the worst of all creatures. Who knows what gracious and loving converse takes place between him and Allah at these moments of frustration and disappointment!"

I cannot explain in words what Ahmadiyyat is for me. But I know that in Ahmadiyyat, I found the true Islam and a purpose of life. Ahmadiyyat has given me contentment of soul and peace of mind. It has also introduced me to a new way of life and thinking. Ahmadiyyat is a fulfillment of all the promises and hopes that is expected from the Messiah of the latter days. I pray that Allah always showers his blessings on me and give me the strength to serve Him and the Jama'at in the best way. I am grateful to Allah for giving me my greatest gift (Ahmadiyyat) - the true Islam and I pray that I can prove my self worthy of His love, and convey His beautiful message to my family and those around me. *Insha Allah.* Finally I would like to conclude with a few verses from Hadhrat Masih Mau'ood's[as] Persian poetry:-

چوں ز آموزش، خرد را یافتی پس ز تعلیمش چرا سر تافتی
اندرون خویش را، روشن مدان آنچہ مے تابد، بتابد ز آسماں
کور ہست آں دیدہ کز ایں نور نیست گور ہست آں سینہ کز شوق تو نیست
صالحین و صادقین و اتقیا جملہ رہ یابند از وحی خدا
آں کتابے کز خدا دارد نشاں ہم خدا داند کہ او را ہم خدا داند

When you have knowledge and wisdom to find the path
Then why do you reject that teaching.

Don't consider your soul to be bright
Whatever shines, shines from the heavenly skies

Blind are those eyes which are not blessed by this shine
That heart is like a grave which doesn't have curiosity

Pious, truthful, and devout
All found the right path from the divine revelation

Which is that wisdom which you think is yours
Only those will understand who Allah wants them to understand

SEARCHING FOR THE TRUTH: ACCOUNTS OF PERSONAL EXPERIENCES

Qurra-tul-Ain (Research Triangle, North Carolina Lajna)

I am quite new to Ahmadiyyat, for I joined only 2 years ago when I made my pledge of *Bai'at* in December of 2005. I am, however, very honored by this invitation to address the Jama'at, to whom I love so dearly and cannot think of a better opportunity then this to express it outside of prayer. So, from the very beginning of this address to the very end, I would like to convey this gratitude. Ahmadiyyat is more then a life-saver, it is a saver of the soul and spirit within every member, as well as every person and being that its membership comes into contact with. The ripple effect of the benefits of being an Ahmadi is boundless and infinite. May Allah give you all the best of rewards for your powerful example.

The road leading to my conversion to Islam was by no means an easy one, nor a direct, for that matter. Examples of so-called Islam sprang onto my horizon many times throughout my life, diverting me from ever truly learning what Islam really is. I wish I could say that I saw beyond September 11, 2001 and acknowledged that the few who took part in that depraved act of hatred did not represent the many that called themselves Muslims, but my perception of the Islamic world was viewed with the lowest opinion of its believers. I looked at the women of Islam with pity. I felt that they were not only backwards, but lost. I could not understand how so many women could accept what I deemed slavery to the men that they lived with. When I didn't pity them, I was disgusted and angry that so much of the world was trapped under this dogma.

It wasn't until I mistook a Muslim for a Hindu, out of sheer ignorance, that I allowed myself to befriend someone who practiced the Islamic faith. It was the first time I allowed myself to really get to know a Muslim and see Islam through the example of this individual. I realized, at that point, that I actually knew nothing about Islam, what the pages of the Qur'an held in them, or what was the religion verses the culture of Muslims. It never occurred to me that I had no earthly idea what Muslims even prayed to. I thought Allah must have been an idol like Shiva or Kali. I thought they worshipped Muhammad like Christians worship and pray directly to Jesus, instead of God. I didn't even know that Islam shared the same prophets as Christianity and Judaism. The only commonalities I had ever linked between the three great religions were wars over territory and empire building.

I was quite taken aback to learn about Islam. I was even more taken aback when the message I heard was one of peace, dignity, respect, honor, and prevention from falling into error, into sin and vices. My eyes were forced open to see the world around me, the connection everyone held to one another, and my curiosity to learn more about Islam was peeked. I wanted to learn more about Ahmadiyyat. If anyone here knows me personally, they can attest to the fact that I love the exchange of ideas. I love to talk and to ask questions. I am not the kind of person who is content to merely know what rules and regulations there are or what practices are held by anyone or any particular faith, I want to know why, how, to what

depth and what the source of this knowledge can be documented back to. I like to understand what I learn and to be understood as much as is possible. Again, to address those who know me personally, I am so sorry if I can be a pain when I ask so many questions. *Jazak'Allah* for your patience with me.

There are two gifts I have received since becoming an Ahamdi that I wanted to share today, especially to those who are sitting in this audience for the first time or are fairly new....newer then myself, that is. One of those gifts was a ring with an inscription. It was particularly special to me because it came from an Ahmadi who has been a mentor, sometimes almost a mother in her care and concern for me, our pervious local Sadr Najmi Azam Sahiba. The ring's inscription is a reminder. It reads in Arabic: "*Alai sallahu be kaafin abdah*" Which translates into English as "Is not Allah Sufficient for His servant?"

This question was one that I not only needed to ask myself, but really to declare aloud. What am I without God? What do I possess that God did not bestow upon me and what can He not take away? Is there *anything* God cannot do? Allah, in His infinite mercy and love, has given everyone who seeks it, the ability to bond with Him. Where is there any example to equal this? The very thought is so moving and undeniable that I immediately found myself humbled and thankful. There is really only one word that I know that describes this and that is LOVE...real, true, unconditional LOVE. This ring is one that can be found on pretty much every Ahmadi's finger at one encounter or another. This reminder is that Allah is all I need. Allah is most important and is my best friend. Allah is the greatest provider and the greatest comfort. Allah is the most just, purest, and the most generous. It is a reminder that nothing is ever hopeless when it comes to God.

The second gift I wanted to mention came from Hazoor[aba]. I had written to him with a prayer request after having been recommended to do so by the local Lajna. I was going through, quite literally, the hardest time of my life. At seventeen, I had been engaged to marry and became a bride at 19. My marriage was always a difficult one, but I tried as hard as I could to make it work, especially for my daughter. In 2005 after spending 10 years of my life with my husband, the reality that my marriage was coming to an end became impossible to deny. My husband had completely withdrawn from the world. He began to drink alcohol, indulge in pornography, take narcotic drugs, and curse God and religion as being the root of the entirety of the world's problems. By the time of our parting, he was admitted into rehabilitation for his drug abuse and he denounced the existence of God altogether. My daughter was only three years old.

I requested prayers from Hazoor[aba] that my daughter and I would be okay through all of this, especially through the divorce and child custody case. I prayed that he would also give me a Muslim name, as well. While I have been quite fond of how pretty my given name is that my father had named me, it had no meaning or origin. I wanted a name that would remind me that God, that Allah is there for me and that I need only turn to Him. When I received a reply to my letter, it was filled with encouragements and Hazoor's[aba] prayer that justice and peace would come through from this trial. He also gave me my Muslim name Qurra-tul-Ain. He told me it means "Comfort of Eyes." It reminded me of a verse that I kept reading over and over again in the Qur'an and pretty much every article written about women, children, and family. I immediately pulled the Qur'an out and found the verse in chapter 25:75. There is a prayer there that reads:

Rabanaa hablanaa min-az-waageena wa zurreeyyaateena qurra-ta ah-yunew-wajalnaa lil-muttaqeena ee-maa-maa.

"Our Lord, grant me of my wife and children the delight of my eyes and make us a model for the righteous."

I called Najmi Azam Sahiba and asked her how to say my name and spell it both in Arabic and transliteration. Afterwards, I reread the articles I had found my name in and I was in tears. I could not understand why Hazoor[aba] gave me this beautiful name that said I am a comfort, a delight to my family. My marriage had failed and I couldn't keep my husband from vices and blasphemy. Then I read an article where new couples were being encouraged to recite this prayer in *dua* everyday to strengthen their marriage, to allow themselves to be reminded to always make every effort to be a strong example and encouragement to their loved ones. It expressed that everyone needs to supplicate like this because no one of us is perfect and we need Allah's help to improve and to remain on the right path.

I didn't feel hopeless after that. I understood what I could do. I understood that there would always be trials and I was bound to make mistakes, but that I am not a lost cause. I can live up to this wonderful name, if I only make an effort to do so. It hasn't been easy and I have a feeling it won't ever be easy. There will always be temptations to deviate from the straight path and there will always be those who wish to be hurtful, but I have the choice to do the right thing or go astray. I am the only one who can make this decision for me. The greatest gift that Ahmadiyyat has given me, though, is the avenue towards this righteous path, always steering me in Allah's direction. This path has opened my eyes, mind, and heart to the blessing of a personal relationship with Allah and with His creation.

When I offer my *namaaz*, I may not pronounce ever word perfectly, but I can still convey the gratitude in my heart for all that God does everyday, both what I know He does, and all of the things that I am not aware of but feel the rewards of. I can pray for mercy and guidance, for His love and for my heart to fill with love for Him. I can better understand the world around me with its vast and diverse cultures and creatures. I can see the nourishment I get from food, drink, sun, darkness, rest, love, and movement....all of which were given to the inhabitants of this world, this universe even, without prejudice or preference. Is there anything Allah cannot do, know, give, or make? Is there a better friend, a better companion, a better provider, a purer love then in Allah?

I can now say, without hesitation or reservation, that there is no one who comes close. There is nothing that equals God and I am so grateful to Him for the messengers He has sent. *Allah is sufficient for me.* I have faith in His messengers, in the Qur'an, and in the *Khilafat.* I have faith in the message. I pray that I will live up to this name I was given and that I will remember to heed the reminder on the ring on my finger in times of hardships and in times of prosperity. I pray that Allah will give me a long life with good health so that I may give my greatest effort to accomplish this in this lifetime. I pray that the Jama'at that helped me find my way out of shadow and despair will be showered with blessings and protected. I pray that we will all find the strength in Allah and each other to be the example to our families and those who come into contact with us of love and what Islam really represents .*Insha' Allah.* Thank you again for this opportunity. I truly do love Ahmadiyyat.

SEARCHING FOR THE TRUTH: ACCOUNTS OF PERSONAL EXPERIENCES

Aisha Khan (Central Jersey Lajna)

Allah Ta'ala says in the Holy Qur'an in Surah Al-Shura, Chapter 42, verse 53

نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا
مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ

That is: Thou didst not know what the book was, nor what the faith. But We have made it [the revelation] a light, whereby We guide such of Our servants as We please.

It is along these very lines that my own conversion took place. As with all personal narratives, my conversion was a private decision, but I hope that by sharing my story someone may gain some benefit in their own struggle.

I was born in a Hindu family. My family was not particularly religious, although my mother was a practicing Hindu. Although I was born Hindu, I always felt myself drawn towards the monotheistic theme of Islam. Growing up, I never felt a spiritual connection as I prayed to the various idols that represented forms of God. I always felt that there had to be something more to praying and something more to God than a statue. As a young girl I often tuned into weekend radio programs in which there was recitation of the Holy Qur'an. It was during those sessions of hearing the Holy Qur'an that my love and admiration of the flawless Book began. As I listened to the Arabic words which I did not understand, I felt myself become entranced by the beautiful sounds that were evoked and I always yearned to learn and understand this most magnificent Book and the religion that it taught.

Looking back upon my childhood, I feel that the Islamic morals were always a part of my life. The way I spoke, the way I behaved in difficult situations, the manner in which I interacted with my family and peers – they all evoked Islamic principles. For example, even living in the center of Western culture in New York, I did not attend birthday parties. Of my many friends, the company whose I most enjoyed was that of my Muslim friends as I conversed with them about Islam. Part of this can be attributed to my parents for keeping my family relatively reserved, but I truly believe that Allah *Ta'ala* had awakened His love in my heart and had always been preparing me to become an Ahmadi Muslim.

The Promised Messiah, Hadhrat Mirza Ghulam Ahmad[as], wrote in *Durr-e-Sameen* that:

The person who has good and righteous inclinations of the heart, they will look for the truth and will be attracted to Islam and Ahmadiyyat.

Knowing now and having experienced the truth of Islam and Ahmadiyyat, I fully comprehend my search for the truth that I underwent when I was 16 years old. Hinduism was unable to connect me to God and I was having difficulty reconciling this shortcoming with continuing my life as a Hindu. I could not understand how the idols that I had been praying to my life thus far were a part of God. I knew that there was One Supreme Being and I wanted to become close to God and feel that God was close to me.

When I was 17 I had a dream that I was praying, with my head covered, on a Muslim prayer mat. At that point in my life, I had not yet entertained the idea of converting to Islam. This dream, however, moved me to such a point that I felt that God was calling me to Him and it was my duty to find Him. This childhood and adolescent period of admiring the Holy Qur'an, living with Islamic morals, and desiring a faith system that singly worshipped the One True Supreme God prepared me for my coming conversion to Islam and Ahmadiyyat. Because of my growing connection with Islam, I never felt the need to explore other religions but persisted only with Islam. One year before I converted to Islam and Ahmadiyyat, I learned how to offer *Salat* by myself and I began reading the translation of the Holy Qur'an in English. This was my official overt journey towards accepting Islam. In reality, however, my inner journey towards Islam had begun many years before.

Shortly after learning how to read *Salat* and the Holy Qur'an, I was introduced to Ahmadiyyat. I began reading the Ahmadiyya literature. Whenever I spoke with Ahmadis about their beliefs, I found everything to be completely logical and clearly defined. At this point I believed that Islam was the right and true religion and Ahmadiyyat completed the full picture. The real meaning of life and the proper style by which to lead life was only encompassed in Islam, more specifically in Ahmadiyyat. It was clear that the straight path that we pray for in *Surah Al-Fatihah* was encompassed in Ahmadiyyat and if I wanted to be guided and protected from the evils of this world and become close to Allah *Ta'ala*, Ahmadiyyat needed to be my path.

In 1990 when Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV^{rh}, was visiting New York, I was blessed to be at the mosque in Queens, *Bait-ul-Zafar*. As I stood in the hallway near the stairs, Bushra Butt Sahiba, then Local President and now Regional President of the Northeast region and also a sister-figure for me, introduced me to Hazoor^{rh} and explained to Huzoor^{rh} that I was considering converting to Islam and Ahmadiy'yat. After seeing Hazoor^{rh}, being the first to receive *Salam* from him, and experiencing the holiness that glowed around him, I was put over the edge and there was nothing holding me back from converting. During his visit, at age 19, I converted to Islam and Ahmadiyyat at the hands of Hadhrat Khalifatul Masih IV^{rh}. Although my actual conversion was fairly simple, the effects of my conversion on my relationships with my family and friends were not nearly so simple. *Alhamdulillah*, however, I was able to remain steadfast and persevere through no contact with my family for more than three years and my closest childhood friend to this day. I truly believe that it was my firm faith in Allah *Ta'ala* and Ahmadiyyat and my attachment to the Jama'at that enabled me to withstand the various pressures upon me. Now, *Alhumdulillah*, my family has accepted me and as a result of our growing relationship and the blessings of Allah *Ta'ala*, I have noticed a spiritual change in my mother; she now has a closer relationship with God, so much so that she awakes at *Tahajjud* time to offer her own prayers, *Alhamdulillah*.

Adopting all of the aspects of an Islamic lifestyle was also a bit challenging. Although much of me was already aligned with Islam, there were parts that I needed to reform. Perhaps the biggest challenge was adopting proper Islamic *purdah*. Initially, I found it very difficult; however, *Alhamdulillah*, as I began to understand the rationale behind *purdah*, I never had an issue with it. Prior to converting I often pondered what I hoped to gain by making such a change in my life. A deep connection with Allah *Ta'ala* was my desire and, *Alhamdulillah*, I now have Allah *Ta'ala* with me and I am able to live my life as laid out in the Holy Qur'an and the *Hadith*. I have gained a strong family with the Jama'at and I finally feel that I am living the life that was meant for me. My true identity as an Ahmadi Muslim woman was finally given to me and the inner peace that I have been blessed with is inexplicable. My dream that I had when I was 17 years old came true 2 years later, and such an amazing spiritual experience my first *salat* as an Ahmadi Muslim was.

Looking back on my life as an Ahmadi Muslim, I can confidently say that I have been a better person in the last 18 years of my life than I ever was before, *Alhamdulillah*. I would like to conclude my humble submission with a *Hadith* of the Holy Prophet:

> God has declared: I am close to the thought that My servant has of Me, and I am with him whenever He recollects Me. If he remembers Me in himself, I remember him in Myself. And if he remembers Me in a gathering, I remember him better than those in the gathering. And if he approaches Me by as much as one hand's length, I approach him by a cubit. If he takes a step towards me, I run towards him.
>
> *(Bukhari and Muslim)*

May Allah *Ta'ala* enable us all to reach out to Allah *Ta'ala* so He may carry us with His Blessings and Graciousness throughout our life. *Ameen. Wa akheru da'waana anil hamdo lillahe rab bil alaameen.*

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BIRTH ANNOUNCEMENT

Drs. Umraan and Homaa Ahmad of Chicago were blessed with the birth of a baby daughter, Aiyla Hirah Ahmad, on September 22, 2007, *Alhamdulillah*. Aiyla is the granddaughter if Dr. Naseer and Tanvir Ahmad of Saint Louis, MO and Drs. Laeeq and Attia Ahmad of Potomac, MD. Please pray that Allah grants the newborn a long, healthy and purposeful life. May she grow up to be a true worshipper of Allah, the Almighty. Please pray that Aiyla may always be *Qurrah tul A'in* (comfort of the eyes) for her parents and grandparents. *Ameen*

Jalsa UK 2007: A Spiritual Experience

Rafiq Ahmad, Philadelphia

We began our journey from the historical city of Philadelphia enroute across the Atlantic Ocean to our Annual Jalsa Salana in the United Kingdom. What makes this event unique is the participants come from all parts of the world. You can almost sense the other travelers as they unite for this great event. I was traveling with my wife and we were allowed to stay together during our journey. At the airport we met up with others, a couple and a brother traveling alone. We began to discuss our journey with eager anticipation.

The flight from Philadelphia to the UK took seven hours. When we landed in the United Kingdom we were met by smiling faces of brothers holding up cards to alert us that they will be our escorts to the Jalsa. To our surprise there were others who had traveled from the USA by different airlines.

Once the vehicles were packed with our luggage we were taken to a small town named Guilford. Located in this town is a local college which would become our home for the next several days. Our accommodations were great compared to what the majority of the participants would experience due to the weather. Our lodgings included a kitchen, bathroom and rooms for sleeping. The refrigerator was full with food, drink and other goodies. After settling in we sat in the kitchen to drink tea and eat biscuits (cookies) and plan for tomorrow's *Jumu'ah* and Hazoor's[aba] Inaugural address. Once again we were pleasantly surprised with the arrival of Na'ib Ameer USA, Munir Hamid sahib.

Due to the rain, conditions at the Jalsa site, *Hadeeqa-tul-Mahdi*, were quite bad. In order to combat the muddy and rainy environment, we were advised to purchase Wellingtons (rubber boots). Later on, we discovered the boots as a great blessing from Allah. We awoke Friday morning to make our *Tahajjud* and *Fajr* prayers lead by our missionary from Albania who was also staying at our compound. Some would go back to sleep while others would remain awake to drink tea and discuss the day's upcoming activities.

Our drivers, who did an outstanding job, informed the participants that we would stop along the way to purchase our Wellingtons (rubber boots) at the local BQ store. After our purchase we proceeded to *Hadeeqa-tul-Mahdi* to attend *Jummah*. When we finally arrived at the site we were amazed at the amount of mud that we would traverse over the next three days. Fortunately for us, because of our VIP status, we were assigned a special place to congregate and eat our meals. We then set out to the marquee where *Jummah* would take place. A few of us were blessed to sit in the front row to await our beloved Hazoor's[aba] sermon, but due to some technical problems we were not able to hear the sermon in English.

After *Jumu'ah* we returned to our designated area to enjoy a delicious lunch that was served to us as we sat at the tables. When lunch was completed, we returned to the main marquee to listen to

Hazoor's[aba] inaugural speech. We again returned to our dining hall to eat dinner and network with the other VIP participants. Finally after a long and enlightening day we performed our *Maghrib* and *Isha* Prayers behind Huzoor[aba] and returned to our residence in Guilford.

On Saturday we awoke to heavy rain as we began our morning prayers, but it did not dampen our spirits in the least. The Na'ib Ameer was always there to keep everything in perspective. I kept thinking what an honor it was to have him with us especially when he would tell us wonderful stories about Islam and his service to the Jama'at.

After breakfast we once again headed off to Jalsa Gah for another day of prayers in congregation, inspiring speeches, poems of the Messiah[as], and of course Hazoor's[aba] address. Saturday was an extremely busy day for the participants and the volunteers as the crowd was growing. The volunteers did a remarkable job in the rain and mud to ensure the participants enjoyed themselves in spite of the weather conditions. I remember two young men sitting on a post in the rain wearing ponchos, talking as if it were a sunny day. The level of devotion to Hazoor's[aba] instruction was wonderful to witness. The MTA staff was also very busy getting interviews from among those in attendance. I was very fortunate to be selected to express my insight and emotions about the event.

Late that afternoon (Saturday) there was an excited buzz in the air. Word began circulating that the VIP's, which numbered about 700, were to have dinner with Hazoor[aba]. To our astonishment this turned out to be true. About 8:30 that night after being seated in our special area we eagerly awaited Hazoor's[aba] arrival. Before he arrived there were many discussions taking place, but as soon as Hazoor[aba] arrived everyone stood up and instantly observed pin-drop silence. The level of obedience and respect was remarkable. Many in our group were privileged to sit at the head table with Hazoor[aba]. Na'ib Ameer sat just two seats from Hazoor[aba]. Needless to say we were all ecstatic from receiving the blessing of dining with our beloved Hazoor[aba].

Sunday, the final session, began with the International signing of the *Bai'at*. Words cannot describe the level of emotion that filled the marquee. Again, I was blessed to sit in the long lines of those allowed to enter the inner circle. Many began to weep as the ceremony concluded. After Hazoor's[aba] final address we began to prepare for our *mulaqaat* with Hazoor[aba]. My wife and I were blessed to have our *mulaqaat* with Hazoor[aba] alone. As we entered the room we both were very nervous, but Hazoor[aba] quickly reassured us that we were most welcome guests. Hazoor[aba] conversed with us for at least 10-15 minutes, and although it was very close to prayer time he never once made us feel as if he were in a hurry.

At one point during our discussion my wife inquired if I could take her to visit the city of Paris. Hazoor[aba] then told me to take her, but to our great surprise, Hazoor[aba] said he would arrange our visit and stay in Paris. We concluded our meeting with the presentation of rings that Hazoor[aba] "mixed" with the rings of the Messiah which he wore on his right hand. By the end of our meeting, our emotions were beyond happiness, for Hazoor[aba] had treated us with such kindness.

The next day we were

picked up by Dr. Fareed Sahib, who was the coordinator of the VIPs. Dr. Fareed led us to the London train station where we met the person who Hazoor[aba] had assigned to escort us to Paris. Once we arrived, we were greeted by the Ameer of France, Ashfar Rabbani Sahib, who is also the Ameer of 7 French speaking countries. He too told us many wonderful stories about his family's history and how he obediently performed his duties prescribed by Hazoor[aba]. He related that his grandfather had accepted the claim of the Messiah[as] at age 14 and had been banished by his family. He also shared with me a piece of Hazoor's[aba] bathing soap that I will always treasure.

Upon our arrival to Paris we were greeted by a young brother who drove us to the Paris mission house. When we entered the house another brother was waiting with food he had prepared. The next day we had a wonderful breakfast and tour of the new Paris mosque and mission house. The Ameer told us he would arrange for someone to escort us to the sites in Paris. To our great surprise our escort turned out to be the Ameer himself. He said he was on the way to his business when suddenly he thought that Hazoor[aba] had assigned him to care for us and that he was missing an opportune blessing. He then called off those he had assigned and decided to show us sites of Paris.

After our tour and more gifts he took us to the train station to return to London. As we departed at the gate he began to weep and my wife and I too began to weep. He told my wife not to cry and that we would *Insha Allah* meet again someday. We wanted to send some gifts to him, but he refused. His only request was to tell Hazoor[aba] he did a good job. He was indeed a most humble man.

Finally we boarded the train and returned to London where a man was waiting to return us to our residence. Hazoor[aba] had made sure we were taken care of as his special guests. It was then time to prepare to return home to the USA. After packing and eating breakfast, our transportation arrived to take us to the airport. When we checked in our bags, I inquired about a window seat or aisle seat for my wife and me, but the attendant said she could not accommodate our request. She then explained that our economy class seats were upgraded, thus giving us more leg room. This was truly a blessing.

I conclude by saying that all who attended this year's Jalsa saw first hand what happens when you obey the living Khalifah. The cooperation, coordination, enthusiasm, commitment and discipline demonstrated were phenomenal. I pray that all who read this will gain something from my experience. Please remember to always pray for Hazoor[aba] and our wonderful Jama'at.

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ARCHITECTS AND ENGINEERS ASSOCIATION

Respected Architects and Engineers of the Jama'at USA are requested to contact the undersigned for their enlistment as members of the Architects and Engineers Association.

Architect Shafiq A.Malik

shafiqahmedmalik@yahoo.com tel 609 503 4371

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BAITUL HAMEED MOSQUE

Dr. Ahsan M. Khan, Los Angeles East

In a small California town, circa 1987 --
A spectacular blessing arrived from the heavens.

Five new mosques in America, that was the Khalifah's scheme
And in a matter of years, it was no longer but a dream

After months of withstanding dissension from neighbors,
The Jama'at of Los Angeles tasted the fruits of its labor.

The first shovel was struck, the first brick was laid --
Ahmadis rejoiced—*Insha'Allah*! a house of God would be made.

Hazoor graced us with his presence, and planted the seed --
With Divine inspiration, he named it Baitul Hameed.

Two years later, in triumphant jubilation,
Hundreds gathered for the momentous inauguration.

A field once covered with insects and hay
Was now filled with men, women and children eager to pray.

A Chino sky once silent at dawn,
Now rang with the call of *Adhan*.

Churches were visited, invitations were extended --
In a matter of months, the citizens were befriended

The mosque now a gathering place where the message was told
Truth-seekers from everywhere now entered the fold

Not just a building, but a symbol of unity
A beacon of peace in a righteous community

Alas, we will never forget that April morning in 2003
As we mourned the passing of Hadhrat Khalifatul Masih

Our cries of sadness turned to screams of confusion
Was our home burning down, or was this an illusion?

The ashes and flames may have stripped the brilliance,
But they could do nothing to destroy our resilience

So we prayed to the Almighty, and He heard our supplications.
And now only a few years later, we witness the restoration

As humble servants of Ahmad, truly are we blessed.
Indeed, the sun of Truth will rise from the West

The foundation of Baitul Hameed Mosque in Chino, California was laid on October 23, 1987. The mosque sustained a spontaneous structure fire in April 2003 during a gathering of mourning at the mosque following the sad demise of Hadhrat Khalifatul Masih IV^{rh}. This year, following Eidul Fitr Prayers, a massive mosque renovation and expansion project has begun.,

Waqfe Nau Journalism Workshop August 31, 2007 at Jalsa Salana USA

In accordance with the directive of Respected Ameer Sahib, USA, the Career Development Desk of the US Waqfe Nau Department held a 90 minutes journalism workshop on the first day of Jalsa Salana USA at 6:30 PM. The workshop was advertised through announcements placed in Ahmadiyya Gazette and through leaflets sent to presidents and local secretaries for posting in USA Jama`ats. The event was held in one of the conference room reserved for the purpose, with audio-visual arrangements and a *Purdah* divider for the comfort of the female attendees.

The workshop was hosted and presided over by Hafiz Samiullah Chaudhry Sahib, National Waqfe Nau secretary, USA. The presentation was organized and moderated by Imran Jattala sahib, Regional Secretary Waqfe Nau, South West region.

A total of 57 people participated in the workshop of which 18 were female attendees and 39 male attendees. Among those present was Respected Masoud Malik Sahib, General Secretary, USA, who was representing Respected Ameer Sahib USA.

The workshop consisted of audio-visual presentation about journalism and a Q&A session with a panel which consisted of guests representing various specialties of the field. The panel included Abdul Shukur Sahib – National Secretary Outreach, Hasan Hakeem Sahib – National Secretary Publication, and Imam Syed Shamshad Ahmad Nasir Sahib – Missionary South West Region. An editor of the Washington Times was invited as chief guest-panelist. The workshop proceedings opened with the recitation of the Holy Qur'an. The introductory remarks were made by Hafiz Samiullah Chaudhary Sahib wherein he stated the purpose of organizing the workshop. The 20 minutes multimedia presentation was made delivered by Imran Jattala Sahib starting with journalism related references from the Holy Qur'an, Hadith, and from the writings of the Promised Messiah[as]. The multimedia presentation included recent guidance provided by Hadhrat Khaliftul Masih V[aba] for the students to take up journalism as a career choice, an introduction to journalism, dos and don'ts of the profession, and general guidance about pursuing the career of Journalism.

After the multimedia presentation, the Q&A session was opened and just about all student attendees asked questions. The Q&A session lasted for about one hour. The panelists provided very thorough answers to questions ranging from most basic to very complicated. The students and some parents took turns in asking questions from various angles and received guidance from the panelists. All participants were advised to stay in touch with the organizers of the event for any future guidance.

The workshop ended with closing remarks by Hafiz Samiullah Chaudhry Sahib, followed by a silent prayer led by Maulana Shamshad Ahmad Nasir Sahib.

HISTORY IN THE MAKING: FITCHBURG JAMA'AT'S FIRST EID

Masood Ashraf
(General Secretary)

By the Grace of Allah, Fitchburg Jama'at has established a new center in Fitchburg named Bait-ul-Zikr. Fitchburg members have been part of the Boston Jama'at for a long time and due to distance always have expressed their desire to establish a center here in Fitchburg . On July 1st 2007 the Fitchburg Jama'at was created and thus a new era began.

Fitchburg city is a small city which is about 45 miles northwest of Boston. Allah Almighty promised Hadhrat Masih Mau'oodas, **"I shall cause Thy message to reach the corners of earth"** By the grace of Allah, the Fitchburg Jama'at has established the first center in this part of the world to spread that message. It truly is historic for us to be able to establish first center ever in the small city of Fitchburg . There has never been an Islamic center here in this part of the state. At the heavenly sign of solar and lunar eclipse in 1894 , **The Promised Messiahas prophesied that the foundation of the Renaissance of Islam and a superior world order have been laid. Now Mosques will be built and people will enter them and join the divine movement In hordes.**

(Noor-ul-Haq, Vol 2, p.42)

After this prophecy Promised Messiahas forcefully appealed and said, " Our Jama'at needs a lot of Mosques. It is a house of God. Whichever village or town can build it, this should be well understood (that in that town) foundation of the progress of Jama'at is also laid with it"

He goes on to say

"This is not mandatory that the mosque must be embellished and be a brick building. Just enclose the plot and a room of thatched roof may be built. The prophet's Mosque also had it's roof of a few palm tree branches which continued for a long time. It was Hadhrat Usmanra who built it with bricks because he loved the construction of fine buildings.

(Malfoozat, Vol .2 P.42)

He further says,

"Better yet get a piece of land and make an enclosure around it. That will be a mosque for you. No good will be done by creating disorder. If you will not retaliate against your enemy, God will revenge for you. He takes care of him who prostrates at

his doorstep."

(Malfoozat, Vol.6 P.33)

Masha Allah the Fitchburg Jama'at has established that center, that Mosque named *Bait-ul-Zikr* and *Alhamdolillah* have seen effects of that already in Fitchburg . The response has been positive and great in the community. Even among non-Ahmadi Muslims this place of worship is greatly viewed as a step in the right direction for eradicating many misunderstanding against Islam. Many people stopped by asking about Islam, even non Ahmadi Muslims came and offered prayers. One non-Ahmadi Muslim stopped by and was so pleased that the mosque has been opened here in Fitchburg and expressed his desire to offer 2 *nafl* in the new Mosque. One soldier who was being sent to Iraq also stopped by and said he wants to learn about Islam before he goes to Iraq. Several non-Ahmadi Muslims are joining us for *Jumu'ah* regularly and also joined us for *Eid*. The community and community leaders were also invited to join us for *Eid* in our new center. Invitation letters were sent to our immediate neighbors, community leaders and friends to join us for celebrating the Muslim holy festival of *Eid*. The Media was also informed. The Mayor of the City of Fitchburg, Dan Mylott and the City Councilor, Ted Salvatore and several other guests joined us for *Eid*. Guests were greeted warmly by our members. Respected Mayor Dan Mylott and City Councilor, Ted Salvatore were presented copies of Khalifatul Masih IV's^{rh} book, Revelation, Rationality by our Secretary *Tabligh*. Also five non-Muslim brothers with their families joined us for *Eid*. We also had the honor of having many other non-Muslim guests including a local high school math teacher who was also presented with a copy of the Holy Qur'an.

Eid Services began at 9:45 am. Respected *Murabbi* Yahya Luqman Sahib led the *Eid* Prayer and after the prayer he delivered an uplifting sermon. After the concluding prayer everyone greeted each other and the guests.

Shortly after respected Mayor Dan Mylott addressed the congregation and welcomed everyone and said that he was pleased that we Muslims have also established a place of worship and he gave his firm commitment to support our community. Local ward 4 councilor Ted Salvatore also addressed the gathering in which he also reiterated the same message of supporting our community. He also commented on being able to join us and observing Muslim prayer in session. He said he has seen Muslims offer Prayer on Television but never has seen them offering it in person. He was also very impressed with the Arabic recitation and said this surely has been uplifting experience for him.

Lunch was served in which traditional and American food were served. Everyone enjoyed food and conversation and greeting each other. The guests very much enjoyed traditional food and said that this was something new to them and they like it very much. During the whole event many conversations about Ahmadiyyat and Islam were held. May Allah enable our Jama'at to spread the message of Ahmadiyyat (True Islam) in this part of the country and may He make our new center a source of blessing for all of us and our community and country, *Ameen*.

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AHMADIYYA SCHOLARSHIP COMMITTEE
TALENT SCHOLARSHIP 2007

Dr. Abdus Salam Talent Scholarship

1. 24491 Maliha Muzaffar Chaudhry, (Muzaffar Chaudhry, Boston)
Wellesley College, Neuroscience, SAT 2300—99th percentile

2 31538 Zujaja Tauqeer, (Tauqeer Ahmad, New York)
Brooklyn College, BSc. Pre med, SAT 2220—99th percentile

3 28305 Fahad M. Malik, (Malim M Ahmed, Dallas)
Emory University, BS (Chemistry), GPA of 4.0 in 2 years of study

4 28887 Asif Jamil, (Nasir Jamil, Baltimore)
Univ. of Maryland, B.Sc. Pre med, SAT 2110 -97th percentile

Sheikh Mubarak Ahmad Talent Scholarship

1. 31622 Naila Sulaiman, (Muhammad Sulaiman, Long Island)
New York University, BA (Fine Arts), SAT 2070—96th percentile

2. 24039 Shazia Mahmood Ali, (Sadaqat Ali, Milwaukee)
Marquette Univ., (Law), ACT 29-95th percentile

3. 35608 Tahir Waqar Bokahri, (Khalid M Bokhari, Chicago East)
Univ. of Illinois, (Elec. Engg.) GPA 3.85 in 3 years of Elec. Engineering

4. 26753 Sehrish Khawaja, (Masood Khawaja, Philadelphia)
Temple Univ. B.S. (Biology), GPA of 3.74 in 2 years of Biology

5. 35860 Ahmed Sadiq Bajwa, (Muhammad Aslam Bajwa, NVA)
George Washington Univ., MS (Computer Sci.), GPA 3.73 in MS Computer Science

M. M. Ahmad Talent Scholarship

1. 21224 Saira Mahmood Bajwa, (Zinda Mahmood Bajwa, New York)
Hofstra Univ., BA (Journalism), GPA of 3.5 in 2 years of Journalism

2. 23146 Saad Nisar Karamat, (Nisar Karamat, LA West)
Univ. of CA (Baekeley), B.Sc. Pre med, SAT 1990– 93rd percentile

3. 33360 Munazza Shah, (Syed Waqar Shah, Dallas)
Univ. of Texas, Dallas, B.Sc. Pre Dentistry, SAT 1980—92nd percentile

4. 30899 Sheharyar Sarwar, (Muhammad Sarwar Bhatti, Silver Spring)
Sarah Lawrence College, B.Sc. Pre med, SAT 1970-92nd percentile

CENTENARY KHILAFAT-E-AHMADIYYA 1908-2008

Nasir Mahmood Malik – Secretary, KCCC-USA

May 26, 2008 will mark the completion of the first glorious century of the Institution of *Khilafat-e-Ahmadiyya. Insha' Allah.* To express our deep gratitude to Almighty Allah for this unique and invaluable gift and to commemorate His countless favors and blessings on the beloved *Jama'at* of *Hadhrat* Ahmad[as],through this Institution, *Hadhrat Khalifatul Masih V*[aba] kindly declared 2008 as the year of Centenary *Khilafat-e-Ahmadiyya.* Also, *Hazoor*[aba] graciously approved a Scheme of Celebrations for the worldwide Jama'ats with two main objectives:

A. **Express our deep gratitude to Almighty Allah through humble prayers for the continuity and success of the blessed Institution of Khilafat-e-Ahmadiyya till the Day of Judgment.**

B. **Educate the world, especially our younger generation, about the necessity, importance and blessings of *Khilafat-e-Ahmadiyya* and personal relationship with *Hadhrat Khalifatul Masih.***

In keeping with this historic global Scheme of Celebrations, following is an overview of Khilafat Centenary Celebrations 2008 (KCC2008) that are being planned by the US *Jama'at*:

1. Observe voluntary monthly fasts as prescribed by *Hazoor*[aba].
2. Memorize/Recite selected prayers as prescribed by *Hazoor*[aba].
3. Study The Will (*Al-Wasiyyat*) and join the blessed *Nizam-e-Wasiyyat.*
4. Establish more Grave Sites for *Moosian* (*Maqbaratul Moosian*) as feasible.
5. Extend the Baitur Rahman Mosque by building multi-level, multi-purpose Halls.
6. Generously contribute towards the Khilafat Centenary Celebration Fund (KCCF).
7. Offer special prayers/*nawafil* in 2008 starting with *Salat-ut-Tahajjud* on January 1.
8. Offer special sacrifices (*qurbani*) to feed the poor and the hungry on May 27, 2008.
9. Offer congregational *Salat-ut-Tahajjud* on May 26 and 27, 2008 in every mosque and/or mission house.
10. Offer collective supplications (*dua'*) on May 27, 2008, the first day of the second century of *Khilafa-e-Ahmadiyya*, after *Salat-ul-Fajr* in every mosque and/or mission house and distribute sweets.
11. Hold special Khilafat Day Meetings (*Jalsa Yaum-e-Khilafat*) at the local, regional and national levels on Tuesday, May 27, 2008 (Ahmadis should take the day off from

work/business/school).

12. Send KCC2008 Gifts/Souvenirs to Non-Ahmadi friends and dignitaries, personally and at the *Jama'at* level, on May 27, 2008 (KCC2008 Gifts/Souvenirs will be available for purchase from the *Jama'at*).
13. Hold special KCC2008 Receptions at the local, regional, and national levels for Ahmadis and Non-Ahmadi friends and dignitaries, as and when feasible.
14. Distribute/Study selected Ahmadiyya Literature* as prescribed by *Hazoor*^{aba} (this literature can be procured from the Local Jama'at or the National Headquarter
15. Dedicate all 2008 Local, Regional and National *Jama'at* and Auxiliary programs (*Jalsas*, *Ijtemas*, Educational/Sports Competitions, etc.) to the Institution of Khilafat.
16. Dedicate all 2008 *Jama'at* and Auxiliary periodicals (Gazette, Al-Nahl, Aisha, Mujahid, etc.) to the Institution of Khilafat and publish special souvenir magazine and pictorials.
17. Publicize Ahmadiyyat and the Institution of Khilafat to Non-Ahmadis through commemorative postage stamps, advertisements, public speeches, panel discussions, and interfaith dialogue.
18. Arrange KCC2008 Exhibition(s) at various regional and national events and mosques and/or mission houses as feasible to recount the blessings of Allah as accomplishments of Khilafat-e-Ahmadiyya.
19. Hold Essay Writing Competition on various aspects of Khilafat in 2007 and recognize the winners in 2008 (being conducted by the auxiliaries under the auspices of Majlis Ansarullah, USA).
20. Organizing special Khidmate-e-Khaliq/Waqar-e-Amal projects at the local, regional or national level to bring relief to the people in need (being planned by Majlis Khuddamul Ahmadiyya).

May Allah enable us to get diligently involved in these historic celebrations so that we may win Allah's pleasure by meeting the expectations laid out by *Hadhrat Khalifatul Masih*^{aba}. *Ameen.*

• Prescribed Ahmadiyya Literature for KCC2008 Study

1. ***Al-Wasiyyat***
2. ***Asmani Faislah***
3. ***Nishan-e-Aasmani***
4. ***Tajalliyat-e-Ilahiyya***
5. ***Essence of Islam, Vol. IV***
6. ***With Love to the Muslims of the World***
7. ***A Message of Peace and a Word of Warning***
8. ***Message of Love and Brotherhood to Africa***
9. ***Was Ahmadiyya Jama'at planted by the British?***
10. ***The Truth about the Alleged Punishment of Apostasy in Islam***
11. ***Nur-ud-Din***

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NEW BOOKS

#	Name of Book	Price
	Urdu	
1	Anwarul Uloom	$10.00
2	Debache Tafseerul Qur'an	$7.00
3	Forty Gems of Beauty Urdu	$3.00
4	Hadiqatus Saliheen	$10.00
5	Hamara Khuda	$5.00
6	Haqaiqul Furqaan	$25.00
7	Hayat-e-Qudsi	$12.00
8	Hayat-e-noor	$12.00
9	Hayat-e-Tayabah	$7.00
10	Holy Quran plain text pocket size	$10.00
11	Khazainatud Dua	$3.00
12	Khilafat wa Nabuwat	$3.00
13	Khutbate Masroor P. 1,2,3 Whole Set	$30.00
14	Khutbate Nasir	$12.00
15	Khutbate Noor	$12.00
16	Khuthbate Tahir vol 1-5	$50.00
17	Mashale Rah vol. 1 to 5	$50.00
18	Masih aur Mehdi (in the eyes of the Holy Prophet SAW)	$3.00
19	Mazhab kay naam par khoon	$3.00
20	Mirqatul Yaqeen	$7.00
21	Pocket book	$10.00
22	Sahih Al-Bukhari p.1 with Urdu trans	$10.00
23	Sahih Al-Bukhari p.2 with Urdu trans	$10.00
24	Saire Roohani	$12.00
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26	Tadhkirah Urdu	$12.00
27	Tafseer-e-Saghir	$10.00
	English	
1	Beacons of Truth References from Authentic Islamic books	$7.00
2	Blessings of Prayer	$3.00
3	Christianity Journey From Facts to Fiction, New Edition	$6.00
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5	Dictionary of the Holy Quran	$15.00
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7	Manji Another Pawn Advanced	$5.00
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You can order these books by emailing your order to: zakikauser@yahoo.com or you can call 202-380-2083 fax 301-879-0115 or write to Bait ur Rahman. Shipping is free within the United States.

DAILY COLUMBIA SPECTATOR

FOUNDED 1877 • INDEPENDENT SINCE 1962

Thursday, October 5, 2006

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At War With Linguistics

BY DANIA AHMED

A word carries meaning which, when combined with other words, results in the creation of phrases, clauses, and sentences. Language is born. Linguistics, the study of human language, describes the impact of individual languages on universal expression. Language is a malleable entity whose meaning has changed and continues to be changed with time and attitude. Let's consider the term "fascism." Technically, it is just a political ideology, but the word has become synonymous with hatred, death, and destruction, and it is inextricably tied to the horrific legacy of Nazism and the Holocaust.

In the world I live in today, it is associated with the word Islam.

In the five years since Sept. 11, 2001 and the war on terror began, another, more subtle war has emerged. It plays out in political speeches, television interviews, and everyday interactions. It is a war of words and language.

The language we use to describe our enemies and objectives in the war on terror has taken some disturbing twists since Sept. 11. Last year, the Bush administration said they would change the way they talk about terrorism. Instead of calling it a "war on terrorism," they began calling it a "struggle against global extremism." Other phrases the administration used include "radical Islam," "war against the West," and "war against extremist Islamic ideologies." Recently, President Bush used the term "Islamic fascists" and Fox News referred to a "war against Islamic fascism." These are not isolated incidents. When one looks at the evolution of the language used to describe the war on terror as a whole, there is a marked shift from an emphasis on catching terrorists to an emphasis on fighting a radical Islamic ideology, and even to a battle between East and West. We no longer talk about a war with a group of terrorists, but with an entire religion.

This scares and angers me, and it makes me wonder what this language shift implies. There is a connection between differences in culture and differences in language. Language shapes culture, but at the same time, culture impacts language. The language that a society becomes accustomed to hearing affects and reflects the perceptions the society has. The shifts in language we have observed since Sept. 11 could indicate a general shift in the way Americans view Islam. The more violent our battles in the Middle East become, the more extreme the language becomes when referring to them. The language used in mainstream media seems to have a direct correlation to the state of our war. Now, we have reached the point where people can equate an entire religion and people with fascism, one of the most harmful ideologies to which humans have ever subscribed.

Hearing phrases that do not coincide with the true essence of Islam makes one wonder about what life must be like for a Muslim in America. What impact does improper language use have on the perception of an identity? Admittedly, the phrases are directed at the extremists who make terrorist attacks and not at the majority of people who practice the Islamic faith. But derogatory language scars an identity. It inflames passions.

Islam rejects and condemns every form of terrorism. It cannot be that peace and terror exist in sync with one another. In the Pope's recent address, he quoted a dialogue that took place in the 14th century in which a Christian scholar said that Prophet Muhammad had brought the world only "evil and inhuman" things. This is not only a depreciative use of language, but also a clear misconception of the meaning of Islam itself.

Language is a powerful tool. Used inaccurately it can be ineffective and even dangerous, as one can see. But it can also be used to communicate and to teach. At this point, it seems like communication may be our only solution. Miscommunication and wrongful, loaded language can negatively affect perceptions about religion. I believe that true knowledge of Islam and true Muslim identity must reign over the jarring effect of the wrong language that is increasingly being used. Educating others and using proper language is key in both the war on terror and this war on language.

We can use language in a negative way, or we can use it to better understand one another. In a war with linguistics, the final frontier left to be settled is found within ourselves.

The author, a Barnard College junior majoring in psychology, is a Spectator *staff writer.*

Monday,
August 27, 2007

PAGE B7

LETTERS TO THE EDITOR

HERALDNEWS

Amanpour misses out on one group

I had the opportunity to watch the recent 6-hour documentary "God's Warriors," featuring Christiane Amanpour on CNN. To my dismay, she has done it again by completely omitting views of the Ahmadiyya Muslim community.

All the God's Warriors she talked about are self-made.

She did not even mention the only God's warrior who claimed that God almighty has raised him as the Imam Mahdi and the promised Messiah whose advent had been prophesied by different scriptures whose community represents the true teachings of Islam. He was Hazrat Mirza Ghulam Ahmad of Qadian (1835-1908).

The current leader of the community, Hazrat Mirza Masroor Ahmad, who resides in London, gives Fridays sermon and other addresses in which he tells the true teachings of Islam. Amanpour should have shown this side of Islam, also.

Her representation of Islam in the documentary is nothing but a compilation of some old clips depicting destruction, which have now been shown many times before. What politics!

Amatul Latif Zirvi,
Fair Lawn

SUNDAY, OCTOBER 7, 2007

SECTION B

HERALDNEWS HERALD NEWS B14

LETTERS TO THE EDITOR

Be educated about Islam

I had the opportunity to watch on CNN some programs recently depicting negative comments on Islamic Shariah (Islamic jurisprudence). What is Islamic Shariah? It is the codes of ethics and laws for the physical, moral and spiritual progress of human beings revealed by God Almighty, who is our creator, sustainer and developer.

Islam is not a new religion. It is the culmination of the spiritual evolution of religion. That is why Muslims are enjoined to believe in all the prophets and the revealed books.

Before attacking the teachings of Islam, the media and their reporters should consult their own religious books and see what laws they have and what kind of punishment is mentioned in their scriptures for different crimes.

No society is 100 percent pure. It is the quantity, which makes the difference.

When people drift away from their respected religious teachings and laws, immorality increases. If this trend is not checked in time, corruption increases in the land and the sea – that is to say, everywhere.

Islam is a religion of moderation. Middle way is the best way.

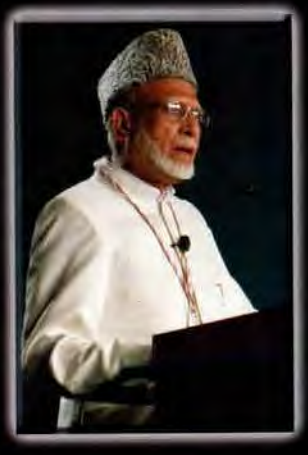
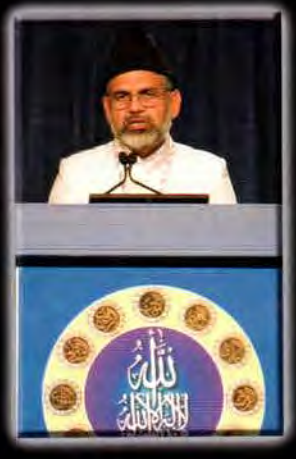
Amatul Latif Zirvi,
Fair Lawn

2008 USA Jama'at National Calendar

START	FINISH	DAY	ACTIVITY	VENUE	DEPT	TYPE	LEVEL
01/05/08	01/06/08	Sa-Su	Review of 2007 activities and Plan for 2008 activities	Local	GS	Jam	National
01/07/08	01/13/08	Mo-Su	Tehrik-e-Jadid/Waqf-e-Jadid Pledge Collection Week	Local	TJWJ	Jam	National
01/12/08	01/13/08	Sa-Su	Zo'ama, Qaideen & Nazimeen Conference	Miami	Ansar	Aux	National
01/12/08	01/13/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
01/12/08	01/13/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
01/19/08	01/20/08	Sa-Su	Zo'ama, Qaideen & Nazimeen Conference	Miami	Ansar	Aux	National
01/26/08		Sa	Public Relations Seminar	NY	PR	Jam	National
02/01/08	02/29/08	Fr-Fr	Special Tabligh Month	Local	TAB	Jam	Local
02/02/08		Sa	National Amla Meeting	BRM	GS	Jam	National
02/09/08		Sa	Waaqfeen-e-Nau Ijtema	NY	WN	Jam	Sem-Reg
02/09/08	02/10/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
02/09/08	02/10/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
02/16/08	02/17/08	Sa-Su	Khilafat Sports Tournament	NY	MKA	Aux	National
02/17/08		Su	Musleh Mau'ood Day Meetings	Local	TAL	Jam	Local
02/29/08	03/02/08	Fr-Su	Lajna Mentor's Meeting	TBD	Lajna	Aux	National
03/08/08		Sa	Waaqfeen-e-Nau Ijtema	LA-E	WN	Jam	Sem-Reg
03/09/08		Su	Waaqfeen-e-Nau Ijtema	Silicon Valley	WN	Jam	Sem-Reg
03/08/08	03/09/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
03/08/08	03/09/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
03/22/07		Sa	National Amla Meeting	BRM	GS	Jam	National
03/23/08		Su	Masih-e-Mau'ood Day Meetings	Local	TAL	Jam	Local
04/05/08		Sa	Waaqfeen-e-Nau Ijtema	Willingboro	WN	Jam	Sem-Reg
04/06/08		Su	Waaqfeen-e-Nau Evaluation Day	Local	WN	Jam	Local
04/11/08	04/13/08	Fr-Su	Waaqfeen-e-Nau Trip to Jamia Ahmadiyya, Canada	NA	WN	Jam	National
04/12/08	04/13/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
04/12/08	04/13/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
04/13/08		Su	Seeratun Nabi Day Meetings	Local	TAR	Jam	Local
04/25/08	04/27/08	Fr-Su	National Majlis-e-Shura	BRM	GS	Jam	National
05/03/08		Sa	Waaqfeen-e-Nau Ijtema	Atlanta	WN	Jam	Sem-Reg
05/03/08	05/04/08	Sa-Su	Ansar, Khuddam & Atfaal Ijtema (multiple regions)	Multiple	MA/MKA	Aux	Regional
05/10/08		Sa	Waaqfeen-e-Nau Ijtema	Detroit	WN	Jam	Sem-Reg
05/10/08	05/11/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
05/10/08	05/11/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
05/17/08		Sa	Waaqfeen-e-Nau Ijtema	Houston	WN	Jam	Sem-Reg
05/17/08	05/18/08	Sa-Su	Ansar, Khuddam & Atfaal Ijtema (multiple regions)	Multiple	MKA	Aux	Regional
05/24/08	05/25/08	Sa-Su	Nasir Tournament	TBD	MKA	Aux	National
05/27/08		Tu	Khilafat Centenary Celebration	Local	TAL	Jam	Local
05/30/08	06/01/08	Fr-Su	Lajna & Nasirat Ijtema	South	Lajna	Aux	Regional
05/31/08		Sa	Waaqfeen-e-Nau Ijtema	Rochester	WN	Jam	Sem-Reg
06/07/08		Sa	National Amla Meeting	BRM	GS	Jam	National
06/08/08		Su	Waaqfeen-e-Nau Ijtema	BRM	WN	Jam	Sem-Reg
06/14/08		Sa	Waaqfeen-e-Nau Ijtema	Chicago	WN	Jam	Sem-Reg
06/14/08	06/15/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
06/20/08	06/22/08	Fr-Su	Jalsa Salana, US	TBD	TAR	Jam	National
06/27/08	06/29/08	Fr-Su	Jalsa Salana, Canada	Bradford	TAR	Jam	Canada

2008 USA Jama'at National Calendar

START	FINISH	DAY	ACTIVITY	VENUE	DEPT	TYPE	LEVEL
07/12/08		Sa	Waaqfeen-e-Nau Ijtema	Dallas	WN	Jam	Sem-Reg
07/12/08	07/20/08	Sa-Su	National Talim & Tarbiyyat Classes (multiple)	Multiple	Tal/Tar	Jam	National
07/18/08	07/20/08	Fr-Su	Lajna & Nasirat Ijtema	BRM	Lajna	Aux	Regional
07/25/08	07/27/08	Fr-Su	Jalsa Salana UK	UK	TAR	Jam	International
08/01/08	08/03/08	Fr-Su	Lajna & Nasirat Ijtema	West Coast	Lajna	Aux	Regional
08/02/08	08/08/08	Sa-Fr	Jamia Orientation Course	Willingboro	WN	Jam	National
08/02/08	08/10/08	Sa-Su	National Talim & Tarbiyyat Classes (multiple)	Multiple	Tal/Tar	Jam	National
08/08/08	08/10/08	Fr-Su	Lajna & Nasirat Ijtema	Mid-West	Lajna	Aux	Regional
08/09/08		Sa	Waaqfeen-e-Nau Ijtema	NY	WN	Jam	Sem-Reg
08/16/08		Sa	National Amla Meeting	BRM	GS	Jam	National
08/16/08	08/17/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
08/23/08	08/25/08	Fr-Su	MKA Ijtema & Shura	Milton, NY	MKA	Aux	National
09/01/08	09/30/08	Mo	Ramadhanul Mubarak	Local	TAR	Jam	National
09/24/08	09/30/08	We-Tu	Tehrik-e-Jadid Fund Collection Week	Local	TJ	Jam	National
10/01/08		We	Eidul Fitr	Local	TAR	Jam	National
10/10/08	10/12/08	Fr-Su	Lajna Majlis-e-Shura	TBD	Lajna	Aux	National
10/11/08		Sa	Waaqfeen-e-Nau Ijtema	LA-East	WN	Jam	Sem-Reg
10/11/08	10/12/08	Sa-Su	Musleh Mau'ood Tournament	TBD	MKA	Aux	National
10/12/08		Su	Waaqfeen-e-Nau Ijtema	Silicon Valley	WN	Jam	Sem-Reg
10/17/08	10/19/08	Fr-Su	Ansar Ijtema & Shura	BRM	Ansar	Aux	National
10/18/08		Sa	Waaqfeen-e-Nau Ijtema	York	WN	Jam	Sem-Reg
10/18/08		Sa	MKA Amla Meeting	TBD	MKA	Aux	National
10/18/08	10/19/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
10/18/08	10/19/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
11/01/08		Sa	Waaqfeen-e-Nau Ijtema	Zion	WN	Jam	Sem-Reg
11/08/08	11/09/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
11/08/08	11/09/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
11/09/08		Su	Religious Founders' Day Meetings	Local	TAB	Jam	National
11/15/08	11/16/08	Sa-Su	Qaideen Refresher Course	NJ-Central	MKA	Aux	National
11/21/08	11/23/08	Fr-Su	Jalsa Salana WC	LA-East	TAR	Jam	National
11/28/08	11/30/08	Fr-Su	National Amla Meeting & Officers' Refresher Course	BRM	GS	Jam	National
11/29/08		Sa	Waaqfeen-e-Nau Ijtema	VA	WN	Jam	Sem-Reg
12/07/08		Su	Waaqfeen-e-Nau Ijtema	Houston	WN	Jam	Sem-Reg
12/08/08		Mo	Eidul Adhia	Local	TAR	Jam	National
12/13/08		Sa	Waaqfeen-e-Nau Ijtema	Houston	WN	Jam	Sem-Reg
12/13/08	12/14/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
12/13/08	12/14/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
12/14/08		Su	Seeratun Nabi Day Meetings	Local	TAR	Jam	National
12/13/08	12/19/08	Th-We	Waqf-e-Jadid Fund Collection Week	Local	WJ	Jam	National

Presenters at the Jalsa Salana USA 2007

WELCOME
EXHIBITION

Scenes from
Jalsa Salana USA
2007

Scenes from Jalsa Salana USA 2007